

THE TERMS of this work will be \$1 25 for twelve Numbers, if paid in advance; or \$1 50, at the end of six months.

* * All monies in payment for the Magazine may be sent (post paid) to the publisher.

THE CHURCHMAN'S MAGAZINE.

VOL. I.

MARCH, 1823.

No. 3.

CONTENTS.

Essay on the Liturgy,	page 53
On the Ministerial Office and Duty,	71
On coming to the Lord's Supper,	73
Bishop White's Memoirs of the Church,	75
On Theoretical Religion,	76
Review of Southey's Life of Wesley, and the Rise and Progress of Methodism,	77
On the Fear of Death,	84
The Dying Cottager,	86
Report of the General Convention, on the State of the Church,	90
Landing of the Pilgrims,	92
Winter at Melville Island, (Arctic Ocean,)	93
Remarks on Women,	94
Ecclesiastical Intelligence, &c.	95
Poetry,	96

HARTFORD :

PUBLISHED BY S. LINCOLN.

Vo

"O

of
bo
qu
cer
va
me
cha
pro
cer
wh
Ma
lov
one
Go
dis
of
tre
ve
ser
sig

tle
he
"P
let
in
ces
ma
duc
wo
in
cer
sio

Ch

THE
CHURCHMAN'S MAGAZINE.

VOL. I.]

MARCH, 1821.

[No. 3.

On the Liturgy.

ESSAY I.

"O worship the Lord in the beauty of holiness"....
Psalm xvi. 9.

WHEN we appear before the Lord of Hosts in the attitude of worship, both his holiness and his majesty require, that our carriage should be decent and humble, our affections elevated and chastened, and the sentiments we utter, such as becomes the character of the dread Being in whose presence we are. There is an indecent and unholy familiarity, with which some men dare to talk to their Maker, as they would talk with a fellow worm, which is enough to make one tremble for the honour of his God: and there is also a cold and distant reverence, which has nothing of worship but the name. Both extremes are unquestionably far removed from that holy and reasonable service, which is acceptable in the sight of God.

It was the injunction of the Apostle on the Corinthian Church, when he wrote concerning their worship, "Let all things be done to edifying: let all things be done decently, and in order." Unless the public services of the temple are spiritual, animated, and edifying, they cannot produce that beauty of holiness in the worshipper, which the Psalmist had in his eye; and unless they are decently and orderly arranged, confusion and tumult will follow.

A Father defined the Church of Christ to be, "an image of heaven;"

VOL. I. No. III.

and the image is doubtless the most perfect, when it bears the nearest resemblance to its prototype. Now, as in the service of the celestials, sublime devotion, and exquisite harmony and order, move with equal pace, and produce that "beauty of holiness" which constitutes acceptable worship, so that branch of the church militant which comes nearest to the heavenly pattern, presents the most perfect image of the church triumphant.

As the tabernacle and vessels of the Jewish ministry, were made according to the pattern which God showed to Moses in the Mount, and in all their complicated ritual, nothing was left to human invention; so are we under obligations to frame our social worship as near as possible, to the example of primitive times, before the inventions of men had stolen into the worship of God. If it be said, that the *form* of religion signifies nothing, provided the *spirit* exists; I answer, the remark may be true; and still it may be true that one form is better calculated to *excite*, and *perpetuate* the spirit of devotion, than another.

I propose, in this and in one or two following Essays, to point out to the readers of the Magazine, some of the distinguishing properties of our Liturgy; properties, with which it is necessary they should be acquainted, if they would know its excellence, and offer in it their prayers and praises to God. Some of them have al-

ready made it their study; and to such we would apologize in the words of the Apostle; "we should not be negligent to put men always in remembrance of these things, though they know them, and be established in the present truth." But there are others who stand in need of information, and to them these Essays are addressed. They will see that it forms no part of my design, to pass sentence on the forms of worship of any other christian denomination. My aim is to *instruct*, and not to censure; and my design will be fully accomplished, if, by explaining that valuable formulary of devotion which is used in our churches, and pointing the attention of my readers to its peculiarities and excellence, they can be persuaded to use it aright, and "worship the Lord in the beauty of holiness."

It is not my intention to enter very deeply into the reasons why we prefer using a *form* in our social worship, although a few might be urged with peculiar force. It might be plead, that by the use of a scriptural Liturgy, all wandering, and mean, and irreverent expressions in the addresses to the Deity, are avoided; and that the congregation are sure of hearing prayers, in which they can join without hesitation, let the talents of the officiating minister be what they may. It might be said that prayer, to be *social*, must be offered in such a way as that *all* may join, and that this can in no way be so well accomplished, as when each one has the petitions before him, and *knows* beforehand what is to be uttered. It might be urged, that a Liturgy secures a Church in soundness of faith, by being made the depository of its doctrines; and that the stated devotions prove an antidote to the preacher's errors in doctrine, if he should be unhappy enough to preach his own inventions, instead of the Word of God. This argument might be awfully illustrated by an appeal

to the present state of those Churches on the continent of Europe, which were once the seat of the Reformation. The pulpit of Calvin at Geneva, to name but a single instance, is now occupied by a preacher of another Gospel, such as we could not receive, though an angel from heaven were to proclaim it; and a vast multitude of the Churches in Germany, which had not deposited their doctrines in a public Liturgy, have descended step by step, till they have landed in the dark and cheerless confines of Deism,

"And found no end, in wand'ring mazes lost."

If we look however to another glorious branch of the Reformed Church, the Church of England, we see a standing witness of the advantages of a public Liturgy. While the faith of many of her sister Churches has been extinguished, her candlestick has not been removed; and amidst the wide wasting havoc which the new philosophy has made among the dissenters there, the pestilence has scarcely been permitted to approach her. Surrounded by her Liturgy as by a wall of fire, God has saved her from the general wreck, to light up anew the fires of the altar, and transmit the deposit she has received, to the nations that know not God.

I trust sufficient examples have been given to show that a Liturgy has its advantages even beyond that of assisting devotion; and the time may come, when the orthodox of other denominations will see the necessity of depositing the doctrines of the Gospel in a formulary for daily use, as the only effectual barrier to the introduction of the fashionable Deism of the day.*

I am aware that the *antiquity* of

* * * Wo to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the west of England, and some other sects, who are said to have become Arians and Socinians to a man!"—*Claud. Buchanan*. What a comment have we got on this Wo, on this side of the Atlantic!

the Liturgy is a very light consideration with many, but I confess it has weight with me. There are few *new* things in religion which are *good*; the very nature of the subject rendering it impossible. The fields of science and of nature are open to new discoveries: there we may expatiate at will, and put our ingenuity on the stretch to bring hidden things to light, and unveil the mysteries of creation; but till God is pleased to give a *new Revelation*, religious novelties must involve a portion of error. Many of the prayers and confessions we use in our public service, are those which trembled on the lips of dying martyrs and confessors of early times, and we feel their value enhanced by these sacred associations. They have been incorporated in many other Liturgies; they have stood the test of time; holy men have often sat in judgment on them; and it was not till they had been rendered as perfect as perhaps any human composition can be made, that they were inserted where we find them,—in the Book of Common Prayer. Liturgies were very early composed by the most eminent saints of the primitive Church; and the last of the Apostles had scarcely left the earth, to join the church triumphant above, when forms and orders of prayer were instituted, to be the vehicles of public devotion. St. Basil, St. Chrysostom, and St. Ambrose, composed each his forms of prayer, which have come down to us. To these may be added, the Lectionary of Jerome, and the Sacramentary of St. Gregory; which last person seems to have brought the Offices of the Latin Church to a more perfect form than it possessed before. Popery, however, advanced apace; and new Liturgies were compiled from the old, mingled with the newly invented corruptions; so that at the time of the Reformation, almost every diocese of the Roman Church in England, had its separate Liturgy. It was the business of the Reformers,

not to introduce a *new form* of worship, but to correct and purify the old, till it was reduced to a consonance with the Scriptures, and the practice of the purest ages. In this work, they proceeded with the utmost temper and moderation. They knew that what was excellent in itself, was not the less so for having been *used* by the Church of Rome; and that if any thing must be rejected *merely* because the Papists had once been in possession of it, the Scriptures, the Creed, the Lord's Prayer, and the Ten Commandments, must all be condemned, since they were used in the worst ages of the Roman Church. The work of reforming the Liturgy commenced in the reign of Henry VIII. (1537,) and received its final completion in the time of Charles II. (1661;) so that it was more than 120 years undergoing the process of purification. Thus it had every chance of being rendered as perfect, as human frailty will permit. The men, to whose hands this work was entrusted, were giants in learning, and saints in piety. They inserted in it the prayers of the holy men of old, when Christianity was pure; they rejected the inventions of later ages; they added offices of their own composing; they submitted it to the revisal of the learned and good of other churches, and they sealed their testimony to the truth of its doctrines, by their blood.

The alterations it received when it was accommodated to the Church in this country, were mostly of a local nature; for it is declared in the preface, that "this Church is far from intending to depart from the Church of England, in any essential point of doctrine, discipline, or worship; or farther than local circumstances require."

This is a brief historical view of the Liturgy. Its seeds were sown in the early Church, and they were ripened at the Reformation. We do not believe it is a work of inspiration;

but we would place it, in the words of the very first Christian preacher* in the world, although himself a dissenter, "in the very first rank of uninspired compositions."

But it will avail us little to plead that "we have Abraham to our fathers"—to substitute the *praise* of the Liturgy, for the spiritual use of it. If it is indeed worthy of the esteem in which we hold it, then the world has a right to look to us for examples of Christian perfection; and we shall never be able to convince them of our superior privileges, till we make them evident by our better practice. *Argument* may sometimes produce speculative conviction; but *example* goes to the heart. It is the epistle known and read of all men.

From this historical view, we pass on to the illustration of the several portions, as they stand in the Book of Common Prayer, to point out the propriety and spiritual nature of the service, to show that it possesses the "beauty of holiness," contemplated by the Psalmist in the worship of God, and if possible, to persuade each member of our congregations to a spiritual use of it, when he comes to appear before God in the sanctuary.

I would call the reader's attention, in the first place, to the different attitudes of body assumed in the course of the service. Is it asked, why we kneel in prayer? We answer, so prayed Solomon, at the dedication of the temple: "He kneeled down upon his knees before all the congregation of Israel." So prayed Daniel: "He kneeled three times a day, and prayed." So exhorted David: "O come let us worship, and fall down, and kneel before the Lord our Maker." So prayed Jesus Christ in his agony: "And he was withdrawn from them about a stone's cast, and kneeled down and prayed." So prayed St. Paul, when he took leave of his flock at Ephesus: "He kneeled down and prayed with them all."

* Robert Hall.

So prayed Stephen in the hour of death: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." So prayed Peter, when he raised the dead woman of Joppa: "He put them all forth, and kneeled down, and prayed." We apprehend these examples are sufficient to vindicate our practice of kneeling in prayer; and there is, moreover, a fitness and propriety in this posture, which perhaps belongs to no other. It is a posture of humility, and contrition, and a natural indication of the affections of the heart. It is a posture of abstraction from surrounding objects, which is of itself a sufficient argument for its use; for as a wandering eye is a sufficient indication of a wandering heart, so it is impossible for a man to engage in earnest prayer, while his attention is diverted by other objects.

Let me here remark how improper and indecent is the careless habit of *sitting* in the time of prayer, which has been thoughtlessly adopted in many of our congregations. It is impossible for men to pray, while their attention is attracted by a multitude of objects flitting before them, and the appeal might be made to themselves, whether they are conscious of one act of mental devotion, while they remain in that posture. There is neither beauty nor holiness in it.

Is it asked, on the other hand, why we *stand* during the offering of praise? The answer is ready; giving praise is an act of joy: and by the erection of the body, it is designed to express the elevation of the soul, when we praise and give thanks. It was the office of the priests under the Jewish dispensation, "to *stand* every morning to praise and thank the Lord, and likewise at even." David exhorts the people in one of his psalms to "praise the Lord, *standing* in the courts of the Lord;" and when Solomon and all the people offered sacrifices at the dedication, and the priests sounded their trumpets

before them, "all Israel stood." To kneel in prayer, and to stand in praise, are not mere arbitrary directions for which no reasons can be given: they are, as one expresses it, "the rubrics of nature;" for we naturally express the affections of the soul, by some significant acts of the body. Do men weep when their souls are elevated with joy? or do they smile in the confession of sins? The framers of our Liturgy presumed that *bodily* worship was a helper of *spiritual* worship: they supposed men would be affected by what met the eye, as well as by that which entered the ear, and arranged the services of the Church accordingly.

Is it asked, why, in our worship, the people respond to the voice of the minister, and audibly join in the service? It is because *social worship* seems to require, that the people should bear an active part. We speak of this peculiarity of our Church with great confidence. We think it an excellence, the loss of which could not be atoned for by any form of service, from which the voice of the people should be excluded. To lend fire and animation to the worship, and move the hearts of a congregation as the heart of one man, they are called on to lift up their voices; "sometimes, as in the collects and the prayers, or adorations which have been offered, expressing their assent by an audible and devout Amen; sometimes, as in the versicles, echoing the petition which the priest has made, or enforcing it with new considerations; sometimes, as in the Litany, when the minister has offered the suffrage, taking the words out of his mouth, and uttering the deprecation, or the entreaty; and sometimes, as in the hymns, the prayers, and the doxologies, responding in alternate verse, the praises of God, the desires of men, the holiness and homage, the faith, and hopes, and charity of religion—thus exhibiting

an humble imitation of the worship of heaven; in which, we are told, the Seraphim '*cry one to another.*' Thus was God worshipped by minister and people, in the Jewish Church of old: thus did the saints of the Christian Church adore him in her purest ages: thus *is* he worshipped by the vast majority of the Churches at the present day; and thus *is* he worshipped by the heavenly host. And permit me to add, that if we would teach our children to join in these responses with solemnity, it would add materially to "the beauty of holiness" apparent in our Liturgy, and exemplify in our congregations the inspired declaration, "out of the mouth of babes and sucklings hast thou perfected praise."

Are we desired to give a reason for the public reading of the Scriptures? The reason appears on the face of the practice, and we should think our service very imperfect without it. If the Scriptures were read every sabbath day in the synagogues; if Jesus Christ did the same, when he taught in them; if St. Paul gave charge that his epistles should be read in the churches; and if they are the fountain of all religious truth, and "are profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and if they are able to "make us wise unto salvation," then let them ever lie open in the sacred desk, and be read in the hearing of the people. Whatever some fastidious tastes may prefer, sermonizing is but a poor substitute for the pure word of God. The streams of eternal life may be muddled in their course by human officiousness, but the fountain is always pure.

I would conclude the present Essay by a single remark, which I presume the reader will find worthy his attention.

If he wishes to acquire a thorough relish for our forms of worship, and make them the instruments of his de-

votions to Almighty God, it is absolutely necessary that he should bear an *active* part.

My own observations, and I may add, my own *experience*, have taught me, that those complaints we sometimes hear of the tediousness and inanimation of our service, proceed from those who come to the sanctuary rather as *spectators* of our worship, than as worshippers themselves; and that every sentiment of this kind would be done away, by just taking a book, and bearing a part in the praises of God. Such worshippers mistake *entertainment* for devotion; and when their feelings have been touched by a pathetic sentiment, or a happy stroke of invention, they think they have worshipped God. Hence, they are oppressed with a sense of weariness, unless their attention is kept alive by something *new*, and very wrongly attribute to the imperfection of the service, what is strictly chargeable on their own deadness of spirit. To such objectors it will be proper to remark, that, without a devotional spirit, no style of worship in heaven or on earth, could please them long. The sound of Gabriel's lyre would pall upon their ear, and their spirits would droop and tire in the hearing of that unceasing cry, "Holy, holy, holy, Lord God Almighty."

I am aware that every liberal allowance must be made for those, who have been accustomed to worship God in a different way; and indeed, I can hardly conceive that a stranger to the service of our sanctuary, would be pleased with it at first. Habit is a second nature; and we can hardly see our *religious* habits contravened, without feeling that something must be wrong. But the charm which binds the attachment of Churchmen to their communion, is, that their Liturgy improves more and more on acquaintance; that while they consider *devotion* the very first of duties in the house of God, they always feel se-

cure of a scriptural and animating form of prayer, and that many of the hymns in which they chant the praises of God below, are sung by the church triumphant above.



On the Ministerial Office and Duty.

THE dignity and importance of the ministerial office may be made to appear from a variety of considerations. The nature of the Christian Church, its relations to God and men, should be taken into view. Other societies are indeed of divine appointment; but the Church is peculiarly the Institution of God. It is intimately connected with all his supernatural interpositions in favour of the fallen race of man, and it makes an essential part among the means of grace. Its perfect laws emanate from Jehovah: its officers are appointed by him; and man has no authority to change the one, or appoint the other. Its object is the salvation of the immortal soul; and hence it is properly termed a spiritual society. As such, it is but one and the same community with the spirits departed—the just made perfect in heaven. It commenced in paradise, and, embracing the good of every age, it has continued to this day; and when time shall be no more, it will survive triumphant in heaven.

But there is a more exalted sense, in which the Church may be denominated a spiritual society. It is purified and governed by the Spirit of God. With it are lodged all the promises of spiritual blessings; and these promises are fulfilled, through the instrumentality of its holy rites and ordinances, operating on the hearts all, who have been renewed in the spirit of their minds.

The relation of the Church to men, is also to be considered. And what is it but a constant exhibition of the forgiving mercy of God, to a fallen world; a continued invitation to sinners to come and be reconciled to

their o
Its wh
ces, it
bespea
cannot
and th
of divi
sign a
standi
cleansi
ment o
famish
It, mor
the gr
God;
misery
should
fice.
rants u
are not
things
condes
the fle
worthy
from th
is, tha
of saf
flood o
world.
in whi
unto s
As ad
tled to
grace;
bundar
consta
beauty
nition
and t
Churc
to its
of rest
con of
But
view,
intima
who e
ed an
sacred
ritual
These
sentia
know

their offended Father and Sovereign? Its whole form, its rites and ordinances, its worship and sacraments, all bespeak that man is fallen; that he cannot renew himself to holiness: and therefore that he stands in need of divine assistance. Baptism, as a sign and seal of regeneration, is a standing monument that he needs cleansing from sin: and the Sacrament of the Lord's Supper, that his famishing soul needs spiritual food. It, moreover, keeps in remembrance the great sacrifice of the Lamb of God; and consequently the depth of misery to which we had fallen, that should have required so rich a sacrifice. The language of Scripture warrants us to say, that these ordinances are not merely remembrances of the things signified; but that in great condescension to the infirmities of the flesh, they actually convey, to the worthy receiver, the graces derived from the things themselves. Thus it is, that the Church becomes an ark of safety to bear sinners above the flood of iniquity that abounds in the world. It is the household of God, in which they are fed and nourished unto spiritual and everlasting life. As adopted children, they are entitled to the peculiar blessings of God's grace; and these they receive in abundance. While in the world, they constantly exhibit an example of the beauty of holiness—a standing admonition to all, to consider themselves, and turn unto God; and thus the Church is related to all the world; to its own sound members, a haven of rest and joy; and to sinners a beacon of terror.

But these are not all the points of view, in which the Church of God is intimately related to the world. He, who established it on earth, appointed an order of men, to administer its sacred rites, and to preside, with spiritual authority, over its concerns. These men have in charge, as an essential part of their duty, to make known to men, their lost and ruined

condition, without a Saviour—to proclaim the glad tidings of salvation to all, who are willing to hear—to unfold the doctrines of grace, made known in God's word—to urge, to exhort, to persuade, to rebuke, to alarm, and to encourage—they are to aid the humble believer, to guide him in his way—to instruct the sincere enquirer—to confirm the wavering—to teach the ignorant—to rebuke the vicious—to check the daring sinner;—and thus to contribute, in an eminent degree, to the peace and good order of the world—to keep alive the sense of what men are, accountable creatures; accountable to a holy God, who will take vengeance on all ungodliness and wrong. Important, then, to the world, is that institution, which has made provision for these things. The thoughtless man of the world, and daring sinner, who set it at nought, derive more temporal blessings from this source, than they are aware of; certainly more than they are willing to allow. To it, they owe much the greater part of their personal security, which is connected in the enjoyment of their beloved wealth, or in the pursuit of their darling pleasures: For without this, or something equivalent to soften the ferocity, and curb the turbulent passions of ungodly men, what tumult and disorder might be expected to prevail? These temporal blessings, however, are small, compared with what the humble believer derives from the same source. Resting in the ark of safety, under the smiles of his Heavenly Father, and, as he believes, guided by his Holy Spirit, he goes on his way rejoicing, looking forward to a glorious immortality, when he shall have done with the things of time. Animated by this faith, fearing no serious harm from the world, he blesses God for all that he enjoys; *for the means of grace and the hope of glory.*

Such is the relation, in which the Church stands to God and to men.

votions to Almighty God, it is absolutely necessary that he should bear an *active* part.

My own observations, and I may add, my own *experience*, have taught me, that those complaints we sometimes hear of the tediousness and inanimation of our service, proceed from those who come to the sanctuary rather as *spectators* of our worship, than as worshippers themselves; and that every sentiment of this kind would be done away, by just taking a book, and bearing a part in the praises of God. Such worshippers mistake *entertainment* for devotion; and when their feelings have been touched by a pathetic sentiment, or a happy stroke of invention, they think they have worshipped God. Hence, they are oppressed with a sense of weariness, unless their attention is kept alive by something *new*, and very wrongly attribute to the imperfection of the service; what is strictly chargeable on their own deadness of spirit. To such objectors it will be proper to remark, that, without a devotional spirit, no style of worship in heaven or on earth, could please them long. The sound of Gabriel's lyre would pall upon their ear, and their spirits would droop and tire in the hearing of that unceasing cry, "Holy, holy, holy, Lord God Almighty."

I am aware that every liberal allowance must be made for those, who have been accustomed to worship God in a different way; and indeed, I can hardly conceive that a stranger to the service of our sanctuary, would be pleased with it at first. Habit is a second nature; and we can hardly see our *religious* habits contravened, without feeling that something must be wrong. But the charm which binds the attachment of Churchmen to their communion, is, that their Liturgy improves more and more on acquaintance; that while they consider *devotion* the very first of duties in the house of God, they always feel se-

cure of a scriptural and animating form of prayer, and that many of the hymns in which they chant the praises of God below, are sung by the church triumphant above.



On the Ministerial Office and Duty.

THE dignity and importance of the ministerial office may be made to appear from a variety of considerations. The nature of the Christian Church, its relations to God and men, should be taken into view. Other societies are indeed of divine appointment; but the Church is peculiarly the Institution of God. It is intimately connected with all his supernatural interpositions in favour of the fallen race of man, and it makes an essential part among the means of grace. Its perfect laws emanate from Jehovah: its officers are appointed by him; and man has no authority to change the one, or appoint the other. Its object is the salvation of the immortal soul; and hence it is properly termed a spiritual society. As such, it is but one and the same community with the spirits departed—the just made perfect in heaven. It commenced in paradise, and, embracing the good of every age, it has continued to this day; and when time shall be no more, it will survive triumphant in heaven.

But there is a more exalted sense, in which the Church may be denominated a spiritual society. It is purified and governed by the Spirit of God. With it are lodged all the promises of spiritual blessings; and these promises are fulfilled, through the instrumentality of its holy rites and ordinances, operating on the hearts all, who have been renewed in the spirit of their minds.

The relation of the Church to men, is also to be considered. And what is it but a constant exhibition of the forgiving mercy of God, to a fallen world; a continued invitation to sinners to come and be reconciled to

their
Its v
ces, b
bespe
canno
and
of div
sign
stand
clean
ment
famis
It, m
the g
God
miser
shoul
fice.
rants
are n
thing
cond
the fl
worl
from
is, th
of sa
flood
worl
in wh
unto
As a
tled t
grace
bund
const
beaut
nition
and
Chur
to its
of re
con c
Bu
view
intim
who
ed an
sacre
ritua
Thes
senti
know

their offended Father and Sovereign ? Its whole form, its rites and ordinances, its worship and sacraments, all bespeak that man is fallen ; that he cannot renew himself to holiness : and therefore that he stands in need of divine assistance. Baptism, as a sign and seal of regeneration, is a standing monument that he needs cleansing from sin : and the Sacrament of the Lord's Supper, that his famishing soul needs spiritual food. It, moreover, keeps in remembrance the great sacrifice of the Lamb of God ; and consequently the depth of misery to which we had fallen, that should have required so rich a sacrifice. The language of Scripture warrants us to say, that these ordinances are not merely remembrances of the things signified ; but that in great condescension to the infirmities of the flesh, they actually convey, to the worthy receiver, the graces derived from the things themselves. Thus it is, that the Church becomes an ark of safety to bear sinners above the flood of iniquity that abounds in the world. It is the household of God, in which they are fed and nourished unto spiritual and everlasting life. As adopted children, they are entitled to the peculiar blessings of God's grace ; and these they receive in abundance. While in the world, they constantly exhibit an example of the beauty of holiness—a standing admonition to all, to consider themselves, and turn unto God ; and thus the Church is related to all the world ; to its own sound members, a haven of rest and joy ; and to sinners a beacon of terror.

But these are not all the points of view, in which the Church of God is intimately related to the world. He, who established it on earth, appointed an order of men, to administer its sacred rites, and to preside, with spiritual authority, over its concerns. These men have in charge, as an essential part of their duty, to make known to men, their lost and ruined

condition, without a Saviour—to proclaim the glad tidings of salvation to all, who are willing to hear—to unfold the doctrines of grace, made known in God's word—to urge, to exhort, to persuade, to rebuke, to alarm, and to encourage—they are to aid the humble believer, to guide him in his way—to instruct the sincere enquirer—to confirm the wavering—to teach the ignorant—to rebuke the vicious—to check the daring sinner ;—and thus to contribute, in an eminent degree, to the peace and good order of the world—to keep alive the sense of what men are, accountable creatures ; accountable to a holy God, who will take vengeance on all ungodliness and wrong. Important, then, to the world, is that institution, which has made provision for these things. The thoughtless man of the world, and daring sinner, who set it at nought, derive more temporal blessings from this source, than they are aware of ; certainly more than they are willing to allow. To it, they owe much the greater part of their personal security, which is connected in the enjoyment of their beloved wealth, or in the pursuit of their darling pleasures : For without this, or something equivalent to soften the ferocity, and curb the turbulent passions of ungodly men, what tumult and disorder might be expected to prevail ? These temporal blessings, however, are small, compared with what the humble believer derives from the same source. Resting in the ark of safety, under the smiles of his Heavenly Father, and, as he believes, guided by his Holy Spirit, he goes on his way rejoicing, looking forward to a glorious immortality, when he shall have done with the things of time. Animated by this faith, fearing no serious harm from the world ; he blesses God for all that he enjoys ; *for the means of grace and the hope of glory.*

Such is the relation, in which the Church stands to God and to men.

How important, then, the Sacred Office, by which it is to be perpetuated to the end of the world! And how responsible their situation, who have taken the office upon themselves!—They are responsible to God, in a case of infinite moment. Terrible, then, must be their doom, if through perverse disinclination, or even mere negligence, God's purposes fail of accomplishment: If religion languish through their means, and the immortal souls of men perish, they must answer it at the bar of God. They are responsible to the world, and its governments, if through them, the Church promote not the welfare of civil society; the order and the peace of those among whom they dwell.

In the Word of God, they are styled ambassadors. An ambassador, we know, is a person sent from one sovereign to another, clothed with a commission, and furnished with instructions, which he is bound punctually to obey. The least deviation exposes him to disgrace, and often to much severer punishment, from those by whom he is sent. And from whom are the ministers of the Church sent? Even from the God of Heaven, the Sovereign of the Universe; who seeth, not merely the outward act, but every thought of the heart; every wish, and every desire, to relax, in performing the assigned duty. From Him there is no escape. His ambassadors cannot avoid his hand, by a voluntary exile. Wherever they may think to hide themselves, his knowledge and power will find them out, and punish their delinquency.

To whom, on the other hand, are they sent? To a sinful and rebellious world: to God's creatures, the rightful subjects of his government; but who, in consequence of their rebellion, are out of his protection, having forfeited his favour. To such, in infinite condescension, God vouchsafes to send ambassadors; first having provided a way, by which their re-

storation to his favour may be consistent with the ends of his righteous government. His only begotten and well-beloved Son sacrificed himself, on their account; opened the door to pardon and reconciliation; and then appointed a constant succession of ambassadors, to be sent into all the world.

And what, again, is the commission with which they are clothed? It is to proclaim the terms, on which pardon and reconciliation may be obtained—to make known the ransom and purchase, that has been procured, and to assure men, if they will lay down the arms of their rebellion, and return to their proper allegiance, they shall be received into favour, and enjoy the protection of those laws which they have so often violated. Having made this proclamation, and declared these terms, they are to receive all who come with penitence, and to apply to them, in the name of the Sovereign, by whom they are sent, the seals of his pardon, and the tokens of his grace.

Lastly, what are the instructions, with which they are furnished? They are faithfully to represent to men, their ruined and undone condition, without the ransom that has been provided, and their still hopeless state, unless they comply with the offered terms. They are to urge, persuade, entreat, solicit, and, by every consideration, labour to prevail over inconsideration and obstinacy. The horrible punishment that awaits final impenitence, and hardened defiance of the long-suffering of their merciful Sovereign, is plainly to be displayed to their view; whether they will hear, or whether they will forbear. Both mercy and judgment are blended together, in their representations: for so they are, in the dealings of God towards sinful men.

Need any thing more be said, to manifest the high importance of the office? The honour of God, on the one hand, is concerned; and on the

othe
tal
at th
may
imm
tranc
may
inter
But v
ed w
of J
their
short
seen
disso
their
saved
glory

On

To th

So
your
of An
to m
have
many
pel di
the hi
thor,
an exp
cumst
ing, a
the ha

"T
is not
ance;
to the
panie
nance
witho
reclai
the H
entang
refres
despor
perfec
feast
earn
by it,
the wi
lieve i
Vo

other, the salvation of men's immortal souls. Warriors may win battles, at the risk of their lives—statesmen may secure lasting power, and with immense labour of mind, promote the tranquility of nations; and patriots may claim the honour of securing the interests and glory of their country: But what are these exploits, compared with those of the faithful minister of Jesus Christ? All the fruits of their labour terminate within a few short years. Earthly sovereigns are seen no more. States and nations dissolve within a few centuries, and their glory fades away. But a soul saved, shall exist for ever to sing the glory of God.



On coming to the Lord's Supper.

To the Editors of the Churchman's Magazine.

SOME remarks in the first No. of your Miscellany, over the signature of *An Enquirer*, have brought anew to my mind, reflections, on which I have often dwelt; why it is, that so many who profess to believe the Gospel dispensation, and to acknowledge the high authority of its Divine Author, are yet so backward in obeying an express command, given under circumstances most affectingly interesting, and in terms which should soften the hardest hearts.

"This do in remembrance of me," is not a request difficult of performance; nor is it in any case dangerous to the performer, but when accompanied with contempt of the ordinance, or a wilful continuance in sin, without either desire or effort to be reclaimed. Christ did not institute the *Holy Sacrament* for a snare to entangle the believer in ruin, but to refresh and comfort the heavy laden, desponding sinner. He expects not *perfection* in those who approach this feast of love, but that they would earnestly desire to be strengthened by it, in resolutions of obedience to the will of God—that they should believe in his readiness to grant forgive-

ness of past offences, to those who sincerely repent, and strength to such as lean on him for aid, against future temptation.

Many, from a mistaken notion that a sinless life is required before they can receive the Communion, and that the least transgression afterwards will consign them to everlasting punishment, pass all their lives under the bondage of this fear. They dare not use the means of grace which God has appointed for their *improvement* in duty, because they have not reached that ideal standard of perfection, which would make them unnecessary. They seek indeed, "with fear and trembling to work out their salvation;" but by substituting *their own* righteousness for the righteousness of Christ, they reject his proffered aid, to "work in them both to will and to do." Like the Syrian leper, they want cleansing, and like him they "turn away from the appointed means; not considering that "obedience is better than sacrifice," and that submission to the commands of Jehovah, is more available than all the tithes and offerings which can be brought to his altar.

Others there are, immersed in business, and anxious to secure *more* than a sufficiency of the perishing things of this world, who plead want of time for reflection and preparation. They are pleased to see their wives and daughters join in this christian sacrifice, because it affords a pledge of fidelity, not only to God, but to themselves. But why should they not be as ready to give, as to receive this pledge? Is a departure from duty less culpable in a husband, than in a wife? Can *he alone* feel the anguish of infidelity?—Or, should a *father* look for example from his *children*, instead of giving them the benefit of his own! If, as the Apostle saith, "the head of the woman is the man," surely he ought to *lead* in every christian duty. The example of a kind husband, and tender father,

has a powerful influence on his wife and children: If the example be good, it is almost irresistible; but if bad, who can describe the anguish it may inflict?

How bitter must be the reflections of that man, who, at the winding up of his earthly account, can look back on his past life without a morsel of comfort; and forward to an endless futurity, without one ray of hope for himself: But oh! how agonizing will those reflections become, when the children that surround his dying bed, have been corrupted by his pestiferous example; and he is obliged to leave them under its fatal influence, in the dreadful apprehension that their last end will be like his!

But, let us turn from this scene of woe, and suppose a man, who in the bloom of life, led the partner of his joys and sorrows to the altar of God—not because they were sinless, but because they sought pardon of sin, and hoped through the covenanted mercies of God, to find it in the use of his appointed means:—Blessed with children, who were early dedicated to Him in baptism, careful instruction prepared their minds, and “the Giver of all good” disposed their hearts to receive the holy rite of confirmation, and take on themselves the obligations and duties promised for them by their sponsors in baptism. Thus advanced in christian duty, the last solemn act of devotion to God, in the blessed Sacrament of our Lord's Supper, has been reverently performed, and is constantly repeated at every convenient season.

If it be said, that all this does not furnish conclusive evidence of “pure and undefiled religion,”—we grant it. “Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid,” can alone decide on the purity of their motives, and the faithfulness of their services. But, when the profession of religion is accompanied by a blameless life, and an undeviating attention to all its rites, that charity which

“thinketh no evil,” but “rejoiceth in the truth;” which “believeth all things,” and “hopeth all things,” tending to good, must surely be wanting, where suspicion is entertained without cause, or reproaches indulged without provocation. And however scoffers may sneer, confidence will subsist between the parties, that they are walking together in the ways of God; and when they gather round His holy table, “assured of his favour and goodness towards them, and that they are very members incorporate in the mystical body of his Son,” what holy joy, and devout consolation must be theirs!

“I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness,” was the pious ejaculation of the holy Psalmist: And that man is to be pitied, who would not rather be the father in such a family, than to sit on a throne, surrounded by corrupt sycophants, himself perhaps the most corrupt of all.

But, because “there is no man that liveth and sinneth not,” the Christian should always rejoice with trembling. The admonition of the Apostle, “Let him who thinketh he standeth, take heed lest he fall,” should be kept constantly in his mind—and if, through the frailty and sinfulness of his nature, there should be aberrations from duty notwithstanding this watchfulness, he may hope, and *believe*, that God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright,” will pardon his offences for Christ's sake, and restore him to favour, with the gracious promise addressed to his Church of old:—“For a small moment have I forsaken thee; but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”

A LAYMAN.

Bishop White's Memoirs of the Church.

THE venerable Bishop of the Church in Pennsylvania, has conferred an inestimable favour on the Christian world, by the publication of an authentic history of the Protestant Episcopal Church in the United States of America. These memoirs are comprised in a handsome octavo volume of 474 pages—the first 45 of which contain a narrative of the organization and of the early measures of the Church;—then follow additional statements and remarks, containing a minute account of the several facts alluded to in the narrative; and, last of all, an Appendix, comprising all the original papers referred to in the work. The importance of a publication of this nature, will be acknowledged by all; and it is almost unnecessary to add, that the fidelity with which the work appears to be executed, gives it a fair claim to the attention and patronage of every Churchman. It is my intention to offer some remarks on the several parts of the work, and a few extracts, for the pages of the Magazine, at some future opportunity. At present, I have only time to transcribe the author's dedication, which the editors will have the goodness to subjoin.

"To the Bishops of the Protestant Episcopal Church.

"My much esteemed Brethren,

"The motive to the prefixing of a dedication these Memoirs, is the opportunity thus offered of testifying to the Church at large, the harmony which has subsisted among us in our joint counsels for the conducting of our ecclesiastical concerns. If, at any time, there has been a shade of difference of opinion, it has been overbalanced by the pleasure of mutual concession, and by the profit of amicable discussion.

"All of you have been ordained to

the Episcopacy by my hands. Submission of opinion on this account, is what I have never had the arrogance to claim; but if any degree of personal respect should be supposed a natural consequence, I can thankfully acknowledge, that it has been bestowed.

"Having lived in days in which there existed prejudices in our land against the name, and much more against the office of a Bishop; and when it was doubtful, whether any person in that character would be tolerated in the community; I now contemplate nine of our number, conducting the duties of their office without interruption; and in regard not to them only, but to ten of us who have gone to their rest; I trust the appeal may be made to the world, for their not being chargeable with causes of offence to our fellow Christians and our fellow citizens generally, or with the assuming of any powers within our communion, not confessedly recognized by our ecclesiastical institutions.

"Being your senior by many years, I enjoy satisfaction in the expectation of the good which you may be expected to be achieving, in what is now our common sphere of action, when I shall be removed from it: and, with my prayers for the success of your endeavours to this effect, I subscribe myself your affectionate brother,

THE AUTHOR."

.....

On Religious Theories.

OUR Saviour, during his intercourse with mankind, often found it necessary to reprove the *wisdom* of this world. The credulous inhabitants of Judea, were looking for a sign, and the Greeks despised all knowledge, but the mystic learning of the schools. It certainly was not the intention of the Author of Light, to extinguish the few rays of intelligence, which then beamed on the world;—for he was *teaching daily*

in the temple, and he sent forth his disciples, to inculcate the principles of that sublime science, which they had learnt from him.

What, then, was the nature of that wisdom, which incurred his high displeasure? The character and profession of the individuals who possessed it, will enable us to answer this question.

The *Scribes* and *Pharisees* were frequently rebuked by our Lord, on account of that perversion of talents, for which they were remarkable. It was the business of the former, to furnish an exposition of the Law. In the performance of this duty, they were more solicitous to display their own conceits, and their acquaintance with the tradition of the elders, than to explain what was intricate and obscure. These men spent much time in the discussion of religious questions, but were deaf to all arguments which exposed the errors of their favourite doctrines. They erred from their blind partiality to a creed, which they adopted, perhaps in youth, and studied with peculiar delight amidst the less congenial avocations of manhood. Disputation was their favourite employment; victory the darling prize for which they contended, and defeat the source of mortification and chagrin.

The *Sadducees* also incurred the censure of him who was *meek* and *lowly*. Their attention was engrossed by idle speculations, and the questions, with which they tempted our Lord, prove that they also, as well as the *Scribes*, neglected the weightier matters of the Law. Litigation was the favourite employment of these men, and they were always gratified with an opportunity of displaying their learning; but their wisdom was not like that, which is from above—*pure—peaceable—and easily entreated*.

The history of the Church presents many a picture of the same perversion of talents; and it is no un-

common event, to meet with individuals, who add to the sanctity of the Pharisees, the artful zeal of the Scribe. This sanctity is most conspicuous, when it is least required; and if, like the self-denials of Cuthbert in his cell, it acquires, for them, the character of respect and virtue, it serves, at the same time, to exhibit to the world a melancholy aspect of religion. This zeal is usually displayed in the defence of some favourite dogma, for by no other title would I designate a blind partiality to any system, which transcends the bounds of Holy Scripture.

And yet I have seen many who identify a belief in the doctrines of some favourite theologian, with all that is meritorious in religion, or acceptable to God. "We are born Arminians, and made Calvinists by grace," was the candid avowal of one, who had embraced the creed of the latter. I stop not here, to controvert, or to establish, the truth of this position.

Whatever be our feelings on this subject, it is necessary to guard against an association, at once dangerous and delusive. No creed will save us—no faith, unless it excites to works of charity and devotion, can claim the character and reward of piety; and no profession, resting on so frail a basis, will endure the trial that awaits it.

Yet, many there are, who, like the Pharisees of old, regard their religious creed, not as a summary of what they *ought to know and believe*—but as an evidence of their *calling*, and a passport to future glory.

Many there are, also, who, like the *Scribes*, delight in theological discussion, and dwell with peculiar satisfaction upon those doctrines, which are abstruse, rarely enforcing the duties which we are to practice.

Holy Scriptures represent man as fallen, and his nature sinful; but, they do not very clearly define the

limits of vines, the monstrated logic, the corrupt, a fair view than a clume.

Holy S. venly Fa. ternal sol. his child. the exerc. faith. T. reignty o. man; an. cisely to. each, wil. philosoph. than by.

Holy. ular cla. God,—cl. and rewa. logians v. object of. period w. cautious. will be n. ten.

An int. trines lik. wretch f. and often. the priso. poor man. establish. its prosp. dissensio. the Refor. uncharita. the divin. ged. I. los, was. verts to. to the z. and Calv. into the. Church.

It is fa. in a cor. and with. Let the

limits of this depravity. Those divines, therefore, who attempt to demonstrate, according to the rules of logic, that human nature is totally corrupt, will be more apt to present a fair view of their own erudition, than a clear one of the sacred volume.

Holy Scriptures represent our Heavenly Father, as watching with paternal solicitude, over the welfare of his children, and requiring of them the exercise of obedience, charity and faith. They do not limit the sovereignty of God, or the free-agency of man; and those who attempt, precisely to define the boundaries of each, will be more benefitted by the philosophy of Aristotle and Plato, than by the *inspiration of God*.

Holy Scriptures represent a particular class of men, as the *elect of God*,—chosen for their obedience, and rewarded for their faith. Theologians who profess to declare the object of this election, and to note the period when it was made, must be cautious in their speculations, or they will be *wise above that which is written*.

An intemperate discussion of doctrines like these, has sent many a wretch from the world in despair, and often has it caused the cells of the prison-house to re-echo with the poor maniac's groan. Ever since the establishment of the Christian Church, its prosperity has been interrupted by dissension. Even the glorious era of the Reformation, was clouded by the uncharitable controversies, in which the divines of that period were engaged. *I am of Paul, and I of Apollos*, was the appeal of the first converts to Christianity, and I leave it to the zealous disciples of Arminius and Calvin, if they have not fallen into the errors of the Corinthian Church.

It is far from my design, to engage in a controversy, so long agitated, and with so little benefit to mankind. Let the Arminian, whose shield is

christian charity, trust in the great Captain of his salvation, or the victory will inevitably be lost. And the rigid disciples of Calvin are welcome to his peculiar tenets, if they will leave the Christian world to the enjoyment of theirs. But while they interweave inventions of their own with the very texture of their religion, let them not denounce the wo of infidelity against their dissenting brethren.

G.



REVIEW.

The Life of Wesley, and the Rise and Progress of Methodism. By ROBERT SOUTHEY, Esq.—2 vols. octavo.

THIS is a book of no common interest. The distinguished rank which its author holds in the commonwealth of literature, is an unquestionable recommendation for any thing that proceeds from his pen. In the present instance, our interest is enhanced by the celebrity of the no less distinguished *subject* of his *Memoirs*. *John Wesley* was formed by nature to be a hero. He had all the sagacity, enthusiasm, and fortitude, which qualify a man for pre-eminence. Had he directed his attention to political affairs, he would have made a consummate statesman. Had he devoted himself to the profession of arms, he would have become a renowned commander. But the course of life he was led to adopt, was *peculiarly suited* to the natural bias of his genius. He has established a fame which must give him a conspicuous place in religious history; and the sect, of which he was the founder and great master-builder, seems destined by Providence to exercise an important influence upon the religious world.

In contemplating the wide diffusion, and the rapid increase of this sect in our own country, we cannot

fail to acquire an additional interest in the work before us. And when we observe how admirably its peculiar doctrines, and its polity, are accommodated to some of the propensities of our nature, we cannot help admiring the wisdom and foresight by which it was so peculiarly adapted to produce these extraordinary results. These peculiarities of the system are accommodated in an especial manner, to the condition and feelings of the lower, and more ignorant classes of the community.—Self-love, and indolence, are two predominant traits in human nature. The doctrine of an instantaneous conversion, wrought by the miraculous influence of the Holy Spirit, is precisely adapted to the gratification of both. Nothing can be more soothing to our *self-love*, than the belief that a special miracle is wrought for our individual salvation; nor can any thing be more congenial to our natural *indolence*, than the idea, that all this may be done without any co-operation of our own. If any thing can afford additional gratification, it may be found in Mr. Wesley's doctrine of the *perfection* of the *justified state*.

The polity of this system is not less calculated to promote its diffusion than its doctrines. The comparatively cheap mode of procuring preachers, by licensing so many laymen, from the lower walks of life, and without education; and the relief afforded them by their frequent removals, as well as the novelty consequent on the arrangement;—the unity and energy given to the system by confiding all its general arrangements to the direction of the superintendants;—the large funds raised by the small contributions of every member; the interest given to every individual, and the consequence given to so many, by the arrangements of the *Class-Meetings*, and the *Love-Feasts*; and that gratification which all must feel in the detail of their religious *experience*, and in their mu-

tual *exhortations*;—all these regulations are admirably calculated to perpetuate and extend the institution. And although many of them were the result of unforeseen contingencies, yet we cannot help admiring the sagacity by which they were seized upon and incorporated with the system.

But it is not our intention, at present, to go into detail in our observations on this system. What we propose to ourselves, is, to give, from the volumes before us, a brief outline of the Life of Wesley, and to note some of the circumstances attendant on the rise and progress of Methodism. In a future number of the Magazine, we purpose to extend the Article by some further remarks and reflections. And this we propose to do, not with any reference to the Methodists, as a body of Christians, but to Methodism itself, as a system.

John Wesley was born at Epworth, in Lincolnshire, on the 17th day of June, in the year 1703. His great-grandfather, grandfather, and father, were clergymen, and all men of more than ordinary powers of mind. His father, Samuel Wesley, was curate of Epworth, and of Wroote; and both his father and mother were distinguished for their talents, education, and piety. John Wesley received his early education at the Charter-House. His brothers, Samuel and Charles, received theirs at Westminster. At the age of 17, John was removed to the College of Christ Church, Oxford. Both at school, and in college, he distinguished himself by his classical attainments. While an under-graduate, his manners were free and cheerful; and while he made himself respected for his extensive erudition, and logical acuteness, he was equally admired for his wit and vivacity. But when he arrived at a time of life to choose a profession, and began to turn his thoughts to that of the ministry, he made the subject a matter

of deep and solemn consideration. He now devoted all his hours to theological study and self-examination. "Two books," says his biographer, "which he read in the course of his preparation, laid strong hold upon him." The first was the Treatise *De Imitatione Christi*, said to have been composed by Thomas à Kempis. The second was Jeremy Taylor's *Rules of Holy Living and Dying*. He was particularly affected by that part of the latter work, which relates to purity of intentions. "Instantly I resolved," says he, "to dedicate *all* my life to God—*all* my thoughts, and words, and actions; being thoroughly convinced there was no medium; but that *every part* of my life (not *some* only) must either be a sacrifice to God, or myself—that is, in effect to the devil." He now received the communion once a week, and was much occupied in prayer for inward holiness. "Thus prepared," says Mr. Southey, "in heart as well as in knowledge, he was ordained in the autumn of the year 1725, by Dr. Potter, then Bishop of Oxford, and afterwards Primate." Soon after, he offered himself for a vacant Fellowship in Lincoln College, and obtained it. Subsequent to this, he resided about two years at Wroote, where he officiated as curate to his father. Upon being recalled to the duties of his Fellowship, the religious austerity and enthusiasm which were afterwards so conspicuous in his character, began to develop themselves.

Charles Wesley had been elected from Westminster to Christ Church College, Oxford. Having become of a pious disposition, and finding a few other under-graduates of congenial characters, "they associated together for the purpose of religious improvement, lived by rule, and received the sacrament weekly." They were sometimes designated by the collegians as the Godly Club, and sometimes as *Methodists*, in allusion to an

ancient school of physicians. When John Wesley returned to his College, he was placed at the head of this society. One of the members of this society was *Hervey*, the celebrated author of the *Meditations*. Another of them (but subsequently) was the celebrated *George Whitfield*. This society held religious meetings every evening. "They visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which were thus set apart, because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of self-examination, to assist themselves, by means of prayer and meditation, in attaining the simplicity and love of God."—"A scheme," remarks Mr. Southey, "that might fitly be appended to the spiritual exercises of St. Ignatius Loyola. Its obvious faults were, that self-examination would leave little time for any thing else; that the habits of life which it requires, and presupposes, would be as burthensome as the rules of the monastic orders; and that the proposed simplicity would generally end in producing the worst of artificial characters; *for where it made one out of a thousand a saint, it would make the rest inevitably formalists and hypocrites.*"—At a later period of his life, Wesley looked upon himself as having been, at this time, in a state of great spiritual ignorance. And in the account of his life, drawn up for the use of the Methodists, and by their order, it is remarked of him and his friends, in reference to this period, that "the darkness of their minds to gospel truths, is very evident to those who are favoured with true evangelical views."

In the year 1735, Wesley, in company with his brother Charles, embarked for the new colony of Georgia, in America. He came out in the twofold capacity of Chaplain and Missionary, but his chief object was

to convert the Indians to Christianity. His expectations were sorely disappointed, and on quitting the country, he remarks, in his journals, "I shook off the dust of my feet, and left Georgia, after having preached the Gospel there (not as I ought, but as I was able) one year and nearly nine months." It does not appear that he made any serious effort to convert the Indians; and indeed he was totally unqualified for the task, from his ignorance of their language, habits, and modes of thinking.

It was during his voyage to America, and his residence in Savannah, that Wesley formed the first connection with the Moravians,—a connection which wrought a great change in his religious opinions, and gave a direction to his subsequent life. On his return to London, he became connected with several Moravian brethren, the most distinguished of whom was Peter Bohler. "By this man," says Wesley, "in the hands of the great God, I was clearly convinced of unbelief,—of the want of that faith whereby alone we are saved." He was now doubtful whether he ought not to cease from preaching. Bohler, however, dissuaded him. "But what shall I preach?" said Wesley. The Moravian replied, "Preach faith till you have it; and then, *because* you have it, you *will* preach faith."

It was about this period that the *Band Societies* were first formed, by Wesley and his friends. The rules were drawn up by Wesley, "in obedience," he says, "to the command of God by St. James, and by the advice of Peter Bohler." The *Bands* consisted of from five to ten persons each, and the principal object of their meetings, was, that they might relate "freely and plainly, the real state of their hearts, with their several temptations, and deliverances, since the last meeting."

What Wesley now wanted, under the tuition of the Moravian instructors, was, an instantaneous change in

his nature, produced by the immediate agency of the Holy Ghost;—a special miracle, wrought for his individual salvation. His brother Charles was the first to experience this favour, at one of the meetings of a "Band Society." In a few days afterwards, John Wesley himself was converted, as he termed it. The brothers were now lodging with a very pious family in London. When Mr. Hutton, their host, had been reading a sermon, of a Sunday evening, to his family, "John stood up, and to their utter astonishment, assured them that he had never been a Christian till within the last five days; that he was perfectly certain of this; and that the only way for them to become Christians, was, to believe and confess that they were not so now." To this declaration, Mrs. Hutton very properly observed, "If you were not a Christian ever since I knew you, you was a very great hypocrite, for you made us all believe you were one." He replied, "that when we had renounced every thing but faith, and then got into Christ, then, and not till then, had we any reason to believe we were Christians. Mr. Hutton observed, "If faith only was necessary to save us, why did our Saviour give us his divine sermon on the Mount?" Wesley answered, "that was the *letter that killeth*." He was doubtless equally sincere, and had as good evidence of his religious state, when he so solemnly dedicated himself to the service of God, previous to his ordination; and when, more than a year afterwards, he speaks of its having "pleased God to give him a settled resolution to be, not a nominal, but a real Christian;" and indeed the same may be said of any intervening period of his life.

Upon the present state of mind of John and Charles Wesley, we quote some pungent and very just remarks from a letter of their older brother Samuel. He was a man of much

good
ration
writte
enthu
their
childr
that t
ing lo
reply
thusia
ness;
of you
am so
sense
that v
chief,
wise
since
into e
mean
till la
Had
God?
Had
say n
unba
his v
come
a sta
and h
This
must
is the
else t
order
Must
so or
ery t
nunc
the c
but i
mean
good
not d
good
being
wret
Savi
is no
Son

• M
and C
of the
V

good sense, as well as of fervent and rational piety. Mrs. Hutton had written to him, complaining of the enthusiasm of his brothers, and of their having filled the minds of her children with their wild notions, so that they were in great danger of being lost to her. Samuel Wesley, in reply, remarks,—“Falling into enthusiasm is being lost, with a witness; and if you are troubled for two of your children, you may be sure I am so for two whom I may in some sense call mine;* who if once turned that way, will do a world of mischief, much more than even otherwise they would have done good, since men are much easier to be led into evil than from it. What Jack means by his not being a Christian till last month, I understand not. Had he never been in covenant with God?—Was his baptism nothing?—Had he totally apostatized? I dare say not: and yet he must either be unbaptized, or an apostate, to make his words true. Perhaps it might come into his crown, that he was in a state of mortal sin unrepented of, and had long lived in such a course. This I do not believe: however, he must answer for himself. But where is the sense of requiring every body else to confess that of themselves, in order to commence Christians?—Must they confess it, whether it be so or no?” — — — — “Renouncing every thing but faith, may mean a renunciation of the world, the flesh, and the devil. This is very orthodox; but it is no new discovery. It may mean rejecting all merit of our own good works:—What Protestant does not do so? If this renouncing regards good works in any other sense, as being unnecessary, or the like, it is wretchedly wicked; and to call our Saviour’s word *the letter that killeth*, is no less than blasphemy against the Son of Man.” — — — — “I wish those

canting fellows had never any followers among us, who talk of *indwellings, experiences, getting into Christ, &c. &c.*” — — — — “I heartily pray God to stop the progress of this lunacy.”

Wesley, in writing to one of his former religious friends, concerning his state previous to his late conversion, says, “I know that I had not faith; unless the faith of a devil, the faith of Judas, that speculative, notional, airy shadow, which lives in the head, not in the heart.” To this his friend judiciously rejoins, “If you had only this faith till some weeks ago, let me advise you not to be too hasty in believing, that because you have changed your language, or expressions, you have changed your faith. The head can as easily amuse itself with *a living and justifying faith in the blood of Jesus*, as with any other notion; and the heart, which you suppose to be a place of security, as being the seat of self-love, is more deceitful than the head.”—After all, Wesley’s present assurance had not yet fully assured him. “He was in peace,” he says, “but not in joy:” And he determined to visit the Moravians on the Continent, in the hope, that, “conversing with those holy men, who were themselves living witnesses of the full power of faith, would be a means of so establishing his soul, that he might go on from faith to faith, and from strength to strength.” It appears by an entry in his journal, after his return, that he had become more fully satisfied concerning his religious state.

Wesley now commenced his evangelical career in London, in all the ardour of enthusiasm. He was assisted by his brother Charles and the Moravians, and those scenes began to be exhibited, which form some of the peculiar characteristics of Methodism. The two brothers soon excited so great an odium against themselves, that they thought it proper to visit the Bishop of London and the

* Mr. Southey says it is probable that both John and Charles were beholden to him for the means of their education.

Primate, in order to justify themselves. It appears from their own account of the matter, that they received much kindness and good advice, but requited it with no little rudeness. "We were treated with great affection," says Charles, "cautioned to forbear exceptionable phrases, and to keep to the doctrines of the Church." But John exclaimed, "God deliver me, and all that seek him in sincerity, from what the world calls *Christian prudence*."

Among Wesley's first trophies was a party of criminals in Newgate, condemned to be executed. Their minds were wrought up to a high state of rapture. "It was the most glorious instance," says he, "I ever saw, of faith triumphing over sin and death." One of the criminals, just before his execution, was asked how he felt. "I feel a peace," said he, "which I could not have believed to be possible; and I know it is the peace of God, which passeth all understanding." How many persons who have reposed their trust in the merits of a Saviour, and have spent their lives in *a patient continuance of well doing*, have felt less confidence at the hour of death!

During the excitement which the Wesleys had produced in London, Whitfield returned from his first visit to America, and joined them. In a few weeks, however, he left them, and went to Bristol, where he produced an equal excitement, and first commenced field-preaching to the colliers at Kingswood. Some of his audiences were supposed to amount to 20,000 persons. Many were drowned in tears; many were filled with rapture; but his eloquence produced no such cries and convulsions as were exhibited in the audiences of Wesley. "Methodism in London," says Mr. Southey, "was now near its highest pitch of extravagance; and had produced upon susceptible subjects a bodily disease, peculiar and infectious; which both by those

who excited, and those who experienced it, was believed to be part of the process of regeneration, and, therefore, the work of God. The first patients, having no example to encourage them, naturally restrained themselves as much as they could;—they fell, however, into convulsive motions, and could not refrain from uttering cries. One woman, who was peculiarly hostile to the "new way," was persuaded by Wesley to kneel down and join with him in prayer. "In a few minutes," says he, "she fell into an extreme agony both of body and soul, and soon after cried out with the utmost earnestness, 'now I know I am forgiven for Christ's sake!' Many other words she uttered to the same effect, witnessing a full hope of immortality. And from that hour, God set her face as a flint to declare the faith which before she persecuted." This may be considered as one of the most moderate among a thousand similar cases. In some instances they were attended with the most dreadful shrieks and convulsions. All this Mr. Wesley considered as the real and sole operation of the Spirit;—making no abatement for the working of human passion, the influence of sympathy, or the vagaries of the imagination. "Like Mesmer and his disciples," continues Mr. Southey, "he had produced a new disease, and he accounted for it by a theological theory, instead of a physical one. As men are intoxicated by strong drink, affecting the mind through the body, so are they by strong passions, influencing the body through the mind. Here, there was nothing but what would naturally follow, when persons, in a state of spiritual drunkenness, abandoned themselves to their sensations; and such sensations spread rapidly, both by voluntary and involuntary imitation."

When Whitfield was preparing to leave England a second time for America, he prevailed upon Wesley

to v
keep
excit
thodi
pear
field
comm
they
ganc
Mr.
tious
not n
once
clare
proce
the n
claim
ganc
stead
comm
in the
coura
strain
fore t
sensa
sequ
cipat
gan t
liever
tion,
be ca
as in
times
heard
these
asts.
wom
demo
Wesl
belie
Le
raph
tions,
pen
only
scene
corde
woma
called
bed,"
holdi
Angu
all de

to visit Bristol and Kingswood, to keep up the sensation which he had excited. The paroxysms which Methodism had produced, had not appeared under the preaching of Whitfield; but no sooner had Wesley commenced his labours there, than they broke out in all their extravagance. "There are passions," says Mr. Southey, "which are as infectious as the plague, and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free license was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and to be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to these mixed sensations of mind and body, the consequences were what might be anticipated. Sometimes he scarcely began to speak, before some of his believers, overwrought with expectation, fell into the crisis, for so it may be called in Methodism, as properly as in Animal Magnetism. Sometimes his voice could scarcely be heard amid the groans and cries of these suffering and raving enthusiasts. It was not long before men, women and children began to act the demoniac as well as the convert, and Wesley confirmed his patients in their belief that they were torn of Satan."

Lest the descriptions of his biographer should be thought exaggerations, we must take a case from the pen of Mr. Wesley himself. It is only one of the thousand similar scenes of frenzy and fanaticism, recorded in his works. It is of a young woman of Kingswood whom he was called to see. "I found her on the bed," says he, "two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale

face. The thousand distortions of her whole body showed how the dogs of hell were gnawing at her heart. The shrieks intermixed were scarce to be endured; but her stony eyes could not weep. She screamed out, as words could find their way, 'I am damned, damned; lost for ever! Six days ago you might have helped me, but it is past—I am the devil's now—I have given myself up to him—his I am—him I must serve—with him I must go to hell—I cannot be saved—I will not be saved—I must, I will, I will be damned!' She then began praying to the devil.—We began, 'Arm of the Lord, awake, awake!' She immediately sunk down as asleep; but as soon as we left off, broke out again with inexpressible vehemence: 'Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! Will you not break? What can be done more for stony hearts. I am damned that you may be saved! Now break, now break, poor stony hearts! You need not be damned, though I must!' She then fixed her eyes on the corner of the ceiling, and said, 'There he is! aye, there he is! Come, good devil, come! Take me away! You said you would dash my brains out: come, do it quickly! I am yours—I will be yours! take me away!' We interrupted her, by calling again upon God; on which she sunk down as before; and another young woman began to roar as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven, when God, in a moment, spoke peace into the soul; first of the first tormented, and then of the other; and they both joined in singing praise to Him who had stilled the enemy and the avenger!"

This is very shocking, and horrible, but it is a perfectly natural description of the ravings of insanity, or violent hysterics. We might quote a volume from Mr. Wesley's works,

in a similar strain. It is marvellous, that in all these ravings and convulsions, he should have been so infatuated as entirely to overlook physical and moral causes, and ascribe every thing to preternatural operations.—But superstition and fanaticism can believe any thing, and Mr. Wesley has recorded abundant evidence of his subjection to these mental diseases. It appears by his journal, that he not only believed in demoniacal possessions, but that he made no difficulty of casting out devils himself. He tells us of one of his disciples having instantaneously cured a bad surgical case, by prayer. He informs us of having himself cured his toothache, and the lameness of his horse, by faith; and on one occasion he immediately cured himself of a high fever, by a “violent effort of faith.” It would require a violent effort of faith to believe these statements, but no effort at all to be convinced of his sincerity. He seems to have been himself of the same opinion. “Some,” he observes, will esteem this a notable proof of my enthusiasm: be it so or not, I aver the plain fact.”

The rapid progress of Methodism must be perfectly obvious from what we have related of it. We need not therefore trace Mr. Wesley in his travels through Great-Britain, and Ireland, and even on the Continent, to propagate his opinions, and organize his sect. Neither need we now retrace those gradual steps by which he became estranged from his Church, and departed further and further from those principles of doctrine, discipline, and order, which his vows of ordination bound him to observe. We may have occasion to advert to some of these topics, when we resume the subject in a subsequent number. At present, we hasten to conclude an article which is already prolonged beyond our intention, though we hope not beyond the interest of our readers.

Mr. Wesley lived to the advanced

age of almost eighty-eight, and died in peace on the 2d day of March, 1791. Till the last year or two of his life, his natural powers seem not to have abated, nor his strength to have failed, and he continued to preach till within a few days of his death. He was a man of great native powers of mind, unfortunately warped by austerity, superstition, and enthusiasm. He was ambitious and self-willed, but perfectly disinterested in pecuniary concerns, and ever ready to make any personal sacrifices in the great cause of religion. Few men, perhaps, have more uniformly acted from conscientious motives, though his conscience was not always well directed; and in some of his conduct, he seems not to have been aware *what spirit it was of*. The glowing zeal which he excited in his own community, has doubtless produced a salutary influence on his parent Church; but while he has been a great promoter of piety in the world, he has spread along with it much of extravagance, much of superstition, and much of fanaticism. May the good he has done, outlive the evil; and may Methodism, gradually freeing itself from whatever is erroneous in its faith, or objectionable in its institutions, once more become assimilated and reunited to that Church from which it has departed.

C.

On the Fear of Death.

THERE may be instances in which impenitent sinners and unbelievers, through the hardness of their hearts, the habitual apathy of their minds, and the judicial blindness to which God has left them, have died with some degree of composure. Instances of this kind, however, are very rare. When their reason is preserved to them unimpaired till the last breath, their expiring moments are, for the most part, passed in remorse and agony, and sometimes in that

despair
foretast
be inst
there v
the An
the hea
coming
When
can be
shall
minds
soon to
They
be jud
ples ar
be un
senten

The
the rig
perfect
instanc
merous
the rig
ed, not
Divine
anticip
In unio
in God
ding pl
world
this gre
view th

*“The
a lively
which inf
the state
long coun
learning i
on the fou
nable ag
and the
the whole
blasting
left the m
guish and
ness, whic
his infidel
clared th
The whol
alternate
membran
he now in
his mind.
chin, and
his bedsi
sustained,
but a faint
followers
horrors of
the divin

despair, which give them a dreadful foretaste of future wo. But if there be instances when this is not the case, there will be none, when they behold the Ancient of days, from whose face the heavens and the earth flee away, coming in the clouds of heaven.—When this moment has arrived, they can be no longer composed, for they shall be condemned by their own minds to that doom, which they are soon to receive as their final portion. They will then know that they shall be judged according to their principles and conduct, and that they shall be unable to elude that awful sentence which they have deserved.*

There may be instances, in which the righteous do not meet death with perfect composure and peace. These instances, it is believed, are not numerous. The expiring moments of the righteous, are, in general, soothed, not only by the succours of the Divine Spirit, but by just hopes and anticipations of future blessedness. In union with Christ, and confiding in God, they are assured of an abiding place and rest for ever, in the world beyond the skies. It is on this ground that they are enabled to view the approach of death, without

excessive alarm and terror, and are comforted and supported till the last breath, by divine consolations, to commit their souls to the keeping of their Saviour, with joy and delight. But there are undoubtedly instances of righteous persons, who tremble at the thought of passing through the dark valley of death; and who enter upon its confines, without that composure, and that freedom from anxiety and fear, which is the lot of some, and which all religious persons desire with so much earnestness. The reason is obvious: They are associated with friends, by the tenderest ties of affection;—they have one that is dearer than all, and children whom they must leave behind,—perhaps dependent on the cold charities of the world. These are circumstances, which must aggravate the pain of dying, and the grief of the parting scene. Besides, there are apprehensions which often continue to the last moment—apprehensions of the distress and agony of expiring nature; which cast a shade over their prospects in the other world, and disturb their composure and peace. The light by which their prospect is extended beyond the grave, is thus interrupted, for the trial of their faith and trust in God, and should always be so considered by them in these awful moments. It is the last chastisement of a wise and merciful parent. It ends in a moment, and he receives them to his arms for ever. But there is still another, and more powerful reason for their not meeting the hour of death with perfect quietness and peace. It is this—they are conscious of their frailty and imperfections. They feel an awful sense of their accountability for their thoughts and actions; for all the time which they have wasted, for all the duties which they have omitted, and for all the offences of which they have been guilty; and it is not given them to *know* with perfect certainty, the decisions, which

* The last hours of the unhappy Voltaire afford a lively comment on the wretched condition in which infidelity leaves its deluded advocates, as to the state of their souls. Though he had, for a long course of years, employed both genius and learning in the impious effort of erecting a fortress on the foundation of Atheism, which should be tenable against the artillery of a guilty conscience, and the fears of death and judgment, the walls of the whole fabric mouldered into nothing, at the blasting of the breath of God's displeasure, and left the miserable builder a defenceless prey to anguish and despair. Voltaire, during his last illness, which continued for three months, recanted his infidel opinions, confessed to a priest, and declared that he died in the Holy Catholic Church. The whole time of his sickness was employed in alternate supplications and blasphemy. The remembrance of his conspiracy against Him, whom he now invoked in vain, was continually present to his mind. His physicians, particularly M. Tronchin, and the Mareschal de Richelieu, fled from his bedside, declaring the sight too terrible to be sustained, and that the furies of Orestes could give but a faint idea of those of Voltaire. Many of the followers of this wretched chief, dying in the same horrors of soul, were made distinguished objects of the divine displeasure."

their omniscient God their judge will make on the last day. We now see through a glass darkly. If the righteous have the assurance which arises from their fruits of holiness, from their confidence of an interest in Jesus Christ, and from their strong hopes of entering with him into the realms of light and glory, yet they cannot feel perfect and absolute certainty with respect to what shall be hereafter; because they know they have to abide the awful scrutiny of the last day. The want of this certainty, naturally gives rise to those anxieties and apprehensions, which dispel the wished for composure and peace, when the spirit is about to wing her flight to the unseen world. These anxieties and apprehensions, so natural to accountable beings; if they are not accompanied with alarm and terror, and do not prevent our resignation to the will and disposal of Almighty God, are not incompatible with the strongest faith, the clearest hopes, and the most complete preparation for the inheritance of a glorious immortality. For one to pretend that he is entirely divested of them, while it is a proof of a degree of presumption reprehensible in the character of Christians who are but creatures of hope, shews also a want of becoming modesty and humility in those, who are still imperfect, and who are yet to give an account to him who chargeth his angels, those spirits who minister about his throne, with folly, and in whose sight the heavens are not clean. They are consistent with our probationary state, and are not unbecoming, even in those who are most perfectly prepared for standing at the judgment seat of Christ, and therefore advanced to the highest state of Christian experience. But though we may indulge them, and their existence be no evidence of our being in a state of alienation from God; yet knowing in whom we have placed our trust, and confiding through him in our title to

a blessed immortality, while they should not disturb our composure and tranquility, nor prevent our resignation in the hour of death, these anxieties and apprehensions should be made to increase our vigilance, earnestness and perseverance in our christian course.

—●●●—

From the Proverbialist.

The Dying Collager.

"FANNY came to our village at the age of eighteen—one of the most lovely creatures you ever saw. Her eyes were full of intelligence, her complexion bright, and her smile such as at once to fix the eye and win the affection of every one who conversed with her. She was gay, good humoured, and obliging;—but without religion. She had left her father's house to come here as servant at a public house. In this situation, the worst that might have been anticipated, happened. She was ruined in character; left the public house when she could no longer retain her situation; married the partner of her guilt, and came to live in this little cottage. There, as is usually the case in marriages where neither party respect the other, he first suspected, then ill treated her. When her child was born, his hatred and anger seemed to increase. He treated both with cruelty; and, after some time, succeeded in ruining her temper, and almost breaking her heart. At length, after a quarrel, in which it is to be feared both had been almost equally violent, he threw her over the hedge of their garden, and brought on the disease of which she is now dying. During the two years in which all these events had occurred, her neglect of God and of religion had, I suppose, increased; all that was amiable in her character vanished; and she learned to swear and scold in almost as furious a tone as her husband. I could not learn that, during all this time, she had more than once

discovered
misconduct
Once, in
me, that,
man in his
piness of
and quitte

"It ha
mer's ev
rounds in
my little
to this co
have pau
the pretty
it present
ning were
valley in
sort of su
cottage ar
around it.
perhaps o
lofty emin
of the vill
continued
ground, a
the walls
'There,'
myself, '
Those wi
dwell in t
ows; but
dwell on
ual sunshi

"I ent
much stru
its owner
the house
those littl
dications,
circumsta
forts of
sitting bus
I always
useful to
the poor
stances.
seem to
profitable
were, tal
ferings, I
and murr
at my se
ficiency
sides, I

discovered the smallest sense of her misconduct, or fears about futurity. Once, indeed, her neighbours told me, that, when she heard the clergyman in his sermon describe the happiness of heaven, she burst into tears, and quitted the church.

"It happened, that on a fine summer's evening, I was taking my rounds in my parish, to look after my little flock, and came, at length, to this cottage, where I remember to have paused for a moment to admire the pretty picture of rural life which it presented. The mists of the evening were beginning to float over the valley in which it stood, and shed a sort of subdued, pensive light on the cottage and the objects immediately around it. Behind it, at the distance perhaps of half a mile, on the top of a lofty eminence, rose the ancient spire of the village church. The sun still continued to shine on this higher ground, and shed all its glories on the walls of the sacred edifice.—'There,' I could not help saying to myself, 'is a picture of the world. Those without religion are content to dwell in the vale of mists and shadows; but the true servants of God dwell on the holy hill, in the perpetual sunshine of the Divine Presence.'

"I entered the cottage, and was much struck with the appearance of its owner. She looked poor; and the house was destitute of many of those little ornaments, which are indications, not merely of the outward circumstances, but of the inward comforts of the inhabitants. She was sitting busily at work with her sister. I always feel it, Sir, both right and useful to converse a good deal with the poor about their worldly circumstances. Not only does humanity seem to require this, but I find it profitable to myself: for after, as it were, taking the depth of their sufferings, I am ashamed to go home and murmur at Providence, or scold at my servants, for some trifling deficiency in my own comforts. Besides, I love to study the mind of

man in a state of trial—to see how nobly it often struggles with difficulties—and how, by the help of God, it is able to create to itself, amidst scenes of misery and gloom, a sort of land of Goshen, in which it lives, and is happy.

"After conversing with her for some time on topics of this kind, and discovering her to be a person of strong feelings deeply wounded, of fine but uncultivated powers, and of remarkable energy of expression, I naturally proceeded to deliver to her a part of that solemn message with which, as the minister of religion, I am charged: and not discovering in her the smallest evidence of penitential feeling—being able, indeed, to extract nothing more from her than a cold and careless acknowledgment that 'she was not all she ought to be,'—I conceived it right to dwell, in my conversation with her, chiefly upon those awful passages of Scripture, designed by Providence to rouse the unawakened sinner. Still, Sir, feeling then, as I do always, that the weapon of the Gospel is rather love than wrath, I trust that I did not so far forsake the model of my gracious Master, as to open a wound without endeavouring to shew how it might be bound up. Few persons are, in my poor judgment, frightened into Christianity: God was not in the 'earthquake,'—he was not in the 'storm,' but in 'the small still voice.'

"After a pretty long conversation, I left her, altogether dissatisfied, I will own, with her apparent state of mind. Nay, such was my proneness to pronounce upon the deficiencies of a fellow-creature, that I remember complaining, on my return home, with some degree of peevishness I fear, of the hardness of her heart. I would fain hope, Sir, that I have learnt, by this case, to form unfavourable judgments of others more slowly; and in dubious, or even apparently bad cases, to 'believe,' or, at least, to 'hope all things.'

"Notwithstanding, however, my disappointment as to the state of her feelings, it was impossible not to feel a strong interest in her situation. Accordingly, I soon saw her again. But neither did I then discover any ground for hoping that her heart was in the smallest degree touched by what had been said to her. But at a short distance of time, as I was one day walking in my garden, and musing on some of the events of my own happy life, and especially on that merciful appointment of God which had made me the minister of peace to the guilty, instead of the stern disperser of the thunders of a severer dispensation, I was roused by the information that this poor young creature desired to see me.

"One of her poor neighbours, who came to desire my attendance, informed me, with apparent tenderness, that Fanny 'was very ill;' that, as she expressed it, she had been in a very 'unked state since I saw her, and that she hoped I would be kind enough to come and comfort her.' 'God grant,' I said to the poor woman, 'that she may be in a state to be comforted.' 'That she is, Sir,' said the woman: 'she has suffered a deal since you were with her. The boards be very thin between our houses, and I hear her, by day and by night, calling upon God for mercy.'

"This account disposed me, of course, to make the best of my way to the cottage. I soon reached it; and there, to be sure, I did see a very touching spectacle. Her disease, which her fine complexion had before concealed, had made rapid strides in her constitution. Her colour came and went rapidly; and she breathed with difficulty. Her countenance was full of trouble and dismay.

"It was evident, as I entered the room, how anxious she had been to see me. At once she began to describe her circumstances; informed me, that, even before my first visit, her many and great sins had begun

to trouble her conscience; that although her pride had then got the better of her feelings of shame and grief, this conversation had much increased them; that she had since, almost every evening, visited the house of a neighbour, to hear her read the Scriptures and other good books; that she was on the edge of the grave, without peace or hope; that she seemed, (to use her own strong expression) 'to see God frowning upon her in every cloud that passed over her head.'

"Having endeavoured to satisfy myself of her sincerity, I felt this to be a case where I was bound and privileged to supply all the consolations of religion; to lead this broken-hearted creature to the feet of a Saviour; and to assure her, that if there she shed the tear of real penitence, and sought earnestly for mercy, He, who had said to another mourner, 'Thy sins are forgiven thee,' would also pardon, and change, and bless her.

"I will not dwell upon the details of this and many other similar conversations. Imperfectly as I discharged the holy and happy duty of guiding and comforting her, it pleased God to bless the prayers which we offered together to the Throne of Mercy; and this poor, agitated, comfortless creature became, by degrees, calm and happy.

"The reader will not, I trust, place me among those who are ready to mistake every strong turn in the tide of the feelings for religion. On the contrary, all sudden changes of character are, I think, to be examined with a wary, though not with an uncharitable eye. There are, indeed, innumerable happy spirits which surround the throne of God; but all of them bear in their hands 'palms'—the signs, at once, of contest and of victory. I was far more anxious, therefore, to know that her penitence was sincere, than that her joy was great. But, indeed, it was not long

possib
was st
out in
New
daily
gradu
and se
vided
she wa
study
learned
six mo
ry fac
the tas
And a
scarce
esting
anguis
him b
seech
er for
to him
dence
conver
them,
for all
I shou
miscon
their f
circum
mind,
for inst
of her
emotio
withou
the col
her che
than on
in one
factory
extraor
of other
friends
touchin
past e
present
creatur
like kin
settle i
she ha
pain a
this re
Vor

possible to doubt of either. The rock was struck, and there daily gushed out fresh streams of living water. New and most attractive qualities daily appeared in her. She became gradually meek, humble, affectionate, and self-denying. Her time was divided between the few family duties she was able to discharge, and the study of the Scriptures, which she learned to read fluently during her six months' sickness. She bent every faculty of her body and mind to the task of reclaiming her husband. And a more affecting picture can scarcely be imagined, than this interesting creature rising on the bed of anguish to calm his anger, to melt him by accents of tenderness, to beseech him to unite in her dying prayer for mercy. Indeed, her conduct to him is not the least striking evidence of her change of mind. In the conversations I have heard between them, she takes so much of the blame for all that is past, upon herself, that I should never have suspected his misconduct but from the accounts of their friends. But there are other circumstances, no less decisive to my mind, of her sincerity. I observe, for instance, that, far from the sense of her offences being a mere transient emotion, she rarely speaks of them without a blush. And as she feels the colour thus rush unbidden into her cheek, I have heard her say more than once, 'Oh! how sin comes up in one's face!'—Another very satisfactory feature in her religion, is her extraordinary tenderness for the souls of others. She sends for all her young friends, and, in the most solemn and touching manner, warns them of her past errors, and tells them of her present happiness. And when a poor creature, whose offences were of a like kind with her own, chanced to settle in a cottage near her, I found she had crawled, though with much pain and risk, to the house, giving this reason for the undertaking, that

any other visitor would be 'too good to speak to such a sinner. I can tell her,' she said, 'that I have been as guilty as herself; and that, since God has pardoned me, he will, if she seeks mercy, pardon her.' A part of this anxiety about others springs, I believe, from the extraordinary degree of emotion with which she regards that state of eternal punishment, on the very verge of which she conceives herself to have stood. One day, as I entered her room, she said, 'I have been longing, Sir, to see you. I have been reading in "the Book" of a man who enlarged his barns, and said to his soul, "Soul, take thine ease;" but a voice said to him, "This night thy soul is required of thee." Now, Sir, *who* required his soul?' I answered, 'God.' 'Then,' she said, 'that poor man was on the way to the bad place, I fear.' 'I fear he was,' I replied. 'Ah!' she said, 'I thought so!'—And the hectic of her cheek instantly changed to a deadly white.—I am delighted also to discover one other circumstance. She is, as I said, full of peace and joy; but, then, her peace and joy are derived exclusively from one source. There is a picture in Scripture of which her state continually reminds me—I mean that of the poor creature pressing through the crowd to touch the hem of our Lord's garment. Such, I may say, is the perpetual effort of her mind. She renounces all hopes of heaven founded either on herself or any human means; and relies only on that 'one virtue,' which goes out of the 'great Physician,' to heal the diseased, and to save the guilty. When she partakes of the sacred rite, which commemorates his death, such is the deep solemnity of her feelings, such her holy peace and joy, that you would think she actually felt the presence of the Lord; and that, in another instant, she would 'spread her wings, and flee away, and be at rest.'

Report of the General Convention,
ON THE STATE OF THE CHURCH.

We propose to give in this, and in one or two following Numbers, the Report of the State of the Church in the different Diocesses, as it was made to the last General Convention, and published in their Journals. It exhibits a pretty accurate view of the general state of the Church, and, we doubt not, will be acceptable to such of our readers as have not access to the Journals themselves.

Report.

THE House of Clerical and Lay Deputies, in compliance with the 45th canon, have taken a general view of the state of the Church, and offer to the House of Bishops the result of their enquiries, respectfully requesting that venerable body to draw up, and cause to be published, a pastoral letter to the members of the Church.

MAINE.

The Church in the State of Maine, which, for many years, had become greatly depressed and almost extinct, has, within a few years, assumed a more flourishing aspect. It consists of two congregations—the one in Gardiner, the other in Portland.—Both of these congregations are supplied with pastors, whose labours have succeeded to the extent of the rational expectations of the friends of the Church. Rev. G. W. Olney is the rector of Christ Church, Gardiner; and Rev. P. S. Ten Broeck of St. Paul's Church, Portland.

Agreeably to the recommendation of the Right Rev. Bishop Griswold, a convention of delegates from those Churches was held in Brunswick, on the 3d day of May, 1820, at which time, they acceded to the Constitution of the Protestant Episcopal

Church in the United States of America, and elected delegates to the General Convention. They are again annexed to the eastern diocess.

NEW HAMPSHIRE.

There are nine Episcopal Churches in this State. St. John's Church, in Portsmouth, of which the Rev. Charles Burroughs is rector, has eighty families, eighty communicants, and about seventy catechumens; and reports during the last three years, fifty-three baptisms, twenty-two deaths, and three marriages. Trinity Church in Holderness, of which the Rev. Robert Fowle is rector, has about thirty families, and reports during the last three years twenty-six baptisms, eight marriages, and nineteen deaths. Union Church, in Claremont, of which the Rev. James B. Howe has recently been instituted rector, in the place of the Rev. Mr. Barbour, who has left the church, reports ninety-five communicants and seventy catechumens. Major Ashley, of that town, lately left to the Church a legacy, which will probably yield an annual income of seven hundred dollars. Another Episcopal society has been formed in the village of Claremont, and they have purchased a meeting-house for a place of worship. This society is associated with Union Church, and the Rev. J. B. Howe officiates for them every third Sunday. The Episcopal Church in Cornish, contains about twenty families. The Rev. Geo. Leonard has been chosen its rector, and officiates for them every third Sunday. St. Thomas's Church, at Concord, was organized in March, 1818, and has 13 families, and ten communicants. Christ's Church at Bradford, was organized in July, 1817, and contains ten families, and reports thirty-seven baptisms. St. Peter's Church, Drewsville, has been formed three years, has an annual income of one hundred and thirty dollars from church property, and has ten families, who propose soon to

erect
Hop
the v
gious
ed by
they
bours

TI
tinue
it wa
the l
Chur
cated
B. S
and
chan
place
tent
canon
ry f
usag
elega
Rev.
been
comp
besid
tions
town
the a
Chur
such
ion a
of th
purp
expe
from
we r
in th
T
Trin
J. C
Chur
tor,
year
bapt
comm
Saler
repor
ty-ei
prese
fifty-
New

erect a chapel. Christ's Church, at Hopkinton, has twenty families. In the vacant churches of the State, religious services are generally performed by lay readers, and occasionally they have been favoured with the labours of missionaries.

MASSACHUSETTS.

The Church in this State still continues in as flourishing a situation as it was at the time of the meeting of the last General Convention. The Church at Marblehead has been vacated by the removal of the Rev. B. B. Smith to the diocese of Virginia, and this, it is believed, is the only change of importance that has taken place. There is a very general attention paid to the observance of the canons and rubrics, and, with but very few exceptions, the established usages of the Church. A large and elegant stone church, of which the Rev. Samuel F. Jarvis, D. D. has been chosen rector, is now nearly completed in the town of Boston; besides which, a few small congregations have been collected in other towns. Exertions are making to call the attention of the friends of our Church to the subject of missions to such small portions of our communion as are to be found in many parts of the state: a circular letter for this purpose has been published, and it is expected that much good may result from such a measure. On the whole, we regard the situation of the Church in this State as promising.

The Churches in this State, are, Trinity Church, Boston, Rev. J. S. J. Gardiner, D. D. rector; Christ Church, Boston, Rev. Asa Eaton rector, which reports for the last two years one hundred and twenty-nine baptisms, and two hundred and thirty communicants; St. Peter's Church, Salem, Rev. Thomas Carlile rector, reports for the last three years twenty-eight baptisms, and consists at present of one hundred families and fifty-two communicants; St. Paul's, Newburyport, Rev. James Morris rec-

tor, reports for the last two years, forty-six baptisms, and eighty-six communicants. St. James's Church, Greenfield, and Trinity Church, Montague, Rev. Petrus Strong rector, baptisms for the last year twenty-three, communicants seventy-two; Christ Church, Cambridge; St. Andrew's Church, Hanover, Rev. Calvin Walcott rector, reports for the last year twenty-five baptisms, and forty communicants; the Church at Quincy, reports sixteen communicants. Trinity Church, Marshfield; St. Matthew's Church, South-Boston; Church at Bridgewater has ten communicants; St. Michael's Church, Marblehead, has twenty-four communicants; St. James's Church, Great-Barrington; Church at Lenox; Church at Lanesborough; Church in Dedham, in which the Rev. Cheever Felch officiates; and the Churches in Newton and Hopkinton.

VERMONT.

The Church at Vermont appears to be in a prosperous condition; the number of communicants has considerably increased since the last report: three new churches have been erected and consecrated, and a subscription is now filled for building another this season at Windsor. A church is also erecting at Guilford, which last town, we are informed, has almost unanimously attached itself to the doctrines, discipline and worship of the Protestant Episcopal Church. Some new congregations have recently been organized, and all, it is hoped, are, through divine grace, increasing in piety and in the virtues of the Christian life. Though there have been some acquisitions to the number of the clergy, there is still a want of the labours of more, and a wide field is open for their active and pious exertions. The extensive desameness of the Church in this State, are not yet secured; but a suit is now pending before the federal circuit court for their recovery, which, if gained, will place the temporalities

Report of the General Convention,
ON THE STATE OF THE CHURCH.

We propose to give in this, and in one or two following Numbers, the Report of the State of the Church in the different Diocesses, as it was made to the last General Convention, and published in their Journals. It exhibits a pretty accurate view of the general state of the Church, and, we doubt not, will be acceptable to such of our readers as have not access to the Journals themselves.

Report.

THE House of Clerical and Lay Deputies, in compliance with the 45th canon, have taken a general view of the state of the Church, and offer to the House of Bishops the result of their enquiries, respectfully requesting that venerable body to draw up, and cause to be published, a pastoral letter to the members of the Church.

MAINE.

The Church in the State of Maine, which, for many years, had become greatly depressed and almost extinct, has, within a few years, assumed a more flourishing aspect. It consists of two congregations—the one in Gardiner, the other in Portland.—Both of these congregations are supplied with pastors, whose labours have succeeded to the extent of the rational expectations of the friends of the Church. Rev. G. W. Olney is the rector of Christ Church, Gardiner; and Rev. P. S. Ten Broeck of St. Paul's Church, Portland.

Agreeably to the recommendation of the Right Rev. Bishop Griswold, a convention of delegates from those Churches was held in Brunswick, on the 3d day of May, 1820, at which time, they acceded to the Constitution of the Protestant Episcopal

Church in the United States of America, and elected delegates to the General Convention. They are again annexed to the eastern diocese.

NEW HAMPSHIRE.

There are nine Episcopal Churches in this State. St. John's Church, in Portsmouth, of which the Rev. Charles Burroughs is rector, has eighty families, eighty communicants, and about seventy catechumens; and reports during the last three years, fifty-three baptisms, twenty-two deaths, and three marriages. Trinity Church in Holderness, of which the Rev. Robert Fowle is rector, has about thirty families, and reports during the last three years twenty-six baptisms, eight marriages, and nineteen deaths. Union Church, in Claremont, of which the Rev. James B. Howe has recently been instituted rector, in the place of the Rev. Mr. Barbour, who has left the church, reports ninety-five communicants and seventy catechumens. Major Ashley, of that town, lately left to the Church a legacy, which will probably yield an annual income of seven hundred dollars. Another Episcopal society has been formed in the village of Claremont, and they have purchased a meeting-house for a place of worship. This society is associated with Union Church, and the Rev. J. B. Howe officiates for them every third Sunday. The Episcopal Church in Cornish, contains about twenty families. The Rev. Geo. Leonard has been chosen its rector, and officiates for them every third Sunday. St. Thomas's Church, at Concord, was organized in March, 1818, and has 13 families, and ten communicants. Christ's Church at Bradford, was organized in July, 1817, and contains ten families, and reports thirty-seven baptisms. St. Peter's Church, Drewsville, has been formed three years, has an annual income of one hundred and thirty dollars from church property, and has ten families, who propose soon to

erect a chapel. Christ's Church, at Hopkinton, has twenty families. In the vacant churches of the State, religious services are generally performed by lay readers, and occasionally they have been favoured with the labours of missionaries.

MASSACHUSETTS.

The Church in this State still continues in as flourishing a situation as it was at the time of the meeting of the last General Convention. The Church at Marblehead has been vacated by the removal of the Rev. B. B. Smith to the diocese of Virginia, and this, it is believed, is the only change of importance that has taken place. There is a very general attention paid to the observance of the canons and rubrics, and, with but very few exceptions, the established usages of the Church. A large and elegant stone church, of which the Rev. Samuel F. Jarvis, D. D. has been chosen rector, is now nearly completed in the town of Boston; besides which, a few small congregations have been collected in other towns. Exertions are making to call the attention of the friends of our Church to the subject of missions to such small portions of our communion as are to be found in many parts of the state: a circular letter for this purpose has been published, and it is expected that much good may result from such a measure. On the whole, we regard the situation of the Church in this State as promising.

The Churches in this State, are, Trinity Church, Boston, Rev. J. S. J. Gardiner, D. D. rector; Christ Church, Boston, Rev. Asa Eaton rector, which reports for the last two years one hundred and twenty-nine baptisms, and two hundred and thirty communicants; St. Peter's Church, Salem, Rev. Thomas Carlile rector, reports for the last three years twenty-eight baptisms, and consists at present of one hundred families and fifty-two communicants; St. Paul's, Newburyport, Rev. James Morss rec-

tor, reports for the last two years, forty-six baptisms, and eighty-six communicants. St. James's Church, Greenfield, and Trinity Church, Montague, Rev. Petrus Strong rector, baptisms for the last year twenty-three, communicants seventy-two; Christ Church, Cambridge; St. Andrew's Church, Hanover, Rev. Calvin Walcott rector, reports for the last year twenty-five baptisms, and forty communicants; the Church at Quincy, reports sixteen communicants. Trinity Church, Marshfield; St. Matthew's Church, South-Boston; Church at Bridgewater has ten communicants; St. Michael's Church, Marblehead, has twenty-four communicants; St. James's Church, Great-Barrington; Church at Lenox; Church at Lanesborough; Church in Dedham, in which the Rev. Cheever Felch officiates; and the Churches in Newton and Hopkinton.

VERMONT.

The Church at Vermont appears to be in a prosperous condition; the number of communicants has considerably increased since the last report: three new churches have been erected and consecrated, and a subscription is now filled for building another this season at Windsor. A church is also erecting at Guilford, which last town, we are informed, has almost unanimously attached itself to the doctrines, discipline and worship of the Protestant Episcopal Church. Some new congregations have recently been organized, and all, it is hoped, are, through divine grace, increasing in piety and in the virtues of the Christian life. Though there have been some acquisitions to the number of the clergy, there is still a want of the labours of more, and a wide field is open for their active and pious exertions. The extensive demesnes of the Church in this State, are not yet secured; but a suit is now pending before the federal circuit court for their recovery, which, if gained, will place the temporalities

of the Church in a respectable condition.

RHODE ISLAND.

The Church in Rhode-Island continues in a prosperous and flourishing condition. During the last three years, one new church has been erected: Sunday schools have been established in all the congregations, and the number of communicants has very considerably increased. There is a Church Missionary Society, in and for that State, which promises to be useful. In some of the parishes, at the present time, there is an awakened concern for spiritual things, and a more than usual attention to religious duties. There is also generally a decided and increasing attachment to the peculiarities of our communion: and it is believed that in no one of the United States, are the order, worship and rules of the Episcopal Church better or more uniformly regarded.

The Churches in this State, are, St. Michael's, Bristol, Right Rev. A. V. Griswold, rector, who reports for the last three years, ninety-two baptisms, and one hundred and sixty-nine communicants. Trinity Church, Newport, Rev. Salmon Wheaton rector, reports for the last three years, one hundred and thirteen baptisms, and one hundred and fifty communicants. St. John's Church, Providence, Rev. N. B. Crocker rector, reports for the last three years, fifty baptisms, and one hundred and fifty-nine communicants. St. Paul's Church, N. Providence, Rev. J. L. Blake rector, reports for the last three years, thirty-eight baptisms and fifty-five communicants. At St. Paul's Church, South-Kingston, Rev. Mr. Burgh, deacon, officiates.

CONNECTICUT.

Since the last General Convention, in many respects, no material change has taken place. Of the clergy, several have removed, and some have been added. The *Notitiæ Parochi-*

ales of the annual conventions evince a manifest increase of the Church in the diocese, many particulars of which are necessarily omitted in consequence of the vacancy of the Episcopate for several years. But it is with no small satisfaction we state, the recent consecration of the Right Rev. Thomas C. Brownell, D. D. LL. D. to that sacred office. Under his ministrations, by the divine blessing, the increase of the Church in piety, numbers, and respectability, is gradually advancing. Since his consecration, a number of churches have been visited, and the holy rite of confirmation administered to about four hundred persons.

With regard to the fund for the support of the Episcopate, it appears from the report of the Treasurer, at the last Convention, that it then amounted to about sixteen thousand dollars; and there is a probability that the Diocesan will soon be relieved from all parochial duties.

The churches generally are in good repair, and the congregations remarkable, not only for their regular attendance, but also for their fervency of devotion.

The Episcopal Academy of the diocese, at Cheshire, under the superintendence of the Rev. Tillotson Bronson, D. D. principal, and the Rev. Asa Cornwall, assistant, is flourishing, and the number of students gradually increasing.

On the whole, the diocese is, at present, more prosperous and flourishing than at any former period. The greatest harmony prevails among the clergy and laity, and all are peculiarly united in their attachment to the liturgy, and distinctive doctrines of the Church.

(To be continued.)



From the Gospel Advocate.

Landing of the Pilgrims.

On Friday the 22d of December, was celebrated at Plymouth, the anniversary of the arrival of the first

settler
This
more
sion, a
centur
the su
sual c
the vi
ors of
and ot
Rhode
tions v
of the
the Ho
This l
ance c
ebrate
cannot
We ho
practic
indulg
tempe
Englis
The
enterp
consta
New-I
apolog
ternes
from t
they l
Churc
charg
trine,
parati
matter
age an
essent
our di
day a
which
noyan
to the
The g
med b
Congr
gans
their p
been a
of the
of the
cross
jection

settlers of the old colony at that place. This customary celebration excited more interest on the present occasion, as it was the completion of two centuries from the event, which was the subject of it. Besides an unusual collection of the inhabitants of the vicinity, there were many visitors of high standing from the capital and other parts of this State and of Rhode-Island. The public exhibitions were a prayer by the President of the University, and a discourse by the Hon. Daniel Webster, of Boston. This latter is spoken of as a performance of great merit, and from the celebrated character of the orator, we cannot doubt the truth of the report. We hope that he rose above the usual practice, which has heretofore been indulged on similar occasions, of intemperate reproaches cast on the English Church.

There is much to admire in the enterprising spirit, and the heroic constancy of the early emigrants to New-England. But we can hardly apologize for the acrimony and bitterness, with which they separated from the Church, within whose pale they had been born and educated; a Church too, which they could never charge with any thing corrupt in doctrine, or sinful in practice. The separation was indeed grounded on matters, which in this enlightened age are generally classed among non-essentials; and it is observable that our dissenting brethren of the present day are growing into some usages, which were among the greatest annoyances, in the established Church, to their more puritanical ancestors. The gown and cassock, now assumed by many of the Presbyterian and Congregational pastors, and the organs of late set up in so many of their places of worship, would have been as great a shock to the puritans of the seventeenth century, as the use of the surplice, or the sign of the cross in baptism. We make no objection to this change, and only wish

that it might be extended to other points of difference of a more serious nature.



Winter at Melville Island.

(From Capt. Parry's Expedition to the Arctic Ocean.)

“THE thermometer was below Zero of Fahrenheit's scale, when the expedition entered *Winter Harbour*. In the month of November, the spirit of wine thermometer was 50 degrees below Zero, and in February, the coldest month of those regions, the spirit of wine pointed to the tremendous cold of 50 and 55 degrees below Zero. During these intense colds, our adventurous countrymen felt but little inconvenience so long as they remained under the housing of their ships. A slight covering for the ears, and a shawl around the neck, were considered as sufficient protection against the most intense degree of cold; but when the atmosphere was agitated by gales of wind, then the cold became truly dreadful and insupportable, and every one was forced to seek shelter below. Nevertheless, scarcely any accident occurred from exposure to cold; while the constant and regular exercise, which formed a necessary part of the duty of the crews, kept every one lively, and active, and free from disease. One death only took place during the expedition, and that was in the case of an individual who had contracted the disease of which he died, before he left England. The poor fellow reposes in a solitary grave, amidst the trackless wilds of Melville Island. A little mound was erected to his memory, in a region which had never before been seen by any civilized beings, nay, the soil of which has, to all appearance, been but rarely visited by a few casual wanderers, from the most forlorn and isolated tribes of the human race.

When the sun had its greatest southern declination, a twilight was

perceptible at noon in the southern horizon, affording sufficient light to read a book with difficulty. The day was like the fine clear evening of winter in our climate. The stars shone with great brilliancy, and when the moon appeared in the firmament, she shone with a beauty and splendour unknown in the more southern and temperate regions of the globe. The northern lights appeared frequently, generally of a yellow colour, sometimes green, but rarely red, and most commonly towards the south-west. It was remarked, that this brilliancy was seldom so great as in our country; no noise was ever heard to proceed from them, and the magnetic needle did not appear to be affected by their presence. But we long to know if they were visible the whole day—and what were their various forms, and motions, and transparency. The sun reappeared on the 3d of February, after an absence of 83 days; and those only who have suffered the privation of its “glorious light,” can feel and tell the rapture with which the crews hailed the first glimpse from the mast-head. They had calculated the exact period of its return, and were anxiously looking for it from the maintop.”



Woman.

“WOMAN’s charms are certainly many and powerful. The expanding rose just bursting into beauty, has an irresistible bewitchingness—the blooming bride led triumphantly to the hymeneal altar, awakens admiration and interest, and the blush of her cheek fills with delight—but the charm of maternity is more sublime than these. Heaven has imprinted on the mother’s face something beyond this world, something which claims kindred with the skies—the angelic smile, the tender look, the waking watchful eye, which keeps its fond vigil over her slumbering babe.

These are objects which neither the pencil nor the chisel can touch,

which poetry fails to exalt, which the most eloquent tongue in vain would eulogize, and on which all description becomes ineffective. In the heart of man lies this lovely picture; in his sympathies; it reigns in his affections; his eyes look round in vain for such another object on the earth.

“Maternity, ecstatic sound! so twined round our heart, that it must cease to throb ere we forget it! ’tis our first love; ’tis part of our religion. Nature has set the mother upon such a pinnacle, that our infant eyes and arms are first uplifted to it; we cling to it in manhood; we almost worship it in old age. He who can enter an apartment, and behold the tender babe feeding on its mother’s beauty—nourished by the tide of life which flows through her generous veins, without a panting bosom and grateful eye, is no man, but a monster. He who can approach the cradle of sleeping innocence without thinking that ‘of such is the kingdom of heaven!’ or view the fond parent hang over its beauties, and half retain her breath, lest she should break its slumbers, with a veneration beyond all common feeling, is to be avoided in every intercourse in life, and is fit only for the shadows of darkness and the solitude of the desert; though a lone being, far be such feelings from me.”

“One of the most deplorable wants in woman, is the want of *heart*; the want of genuine sensibility, of the radical affection of sympathy and benevolence. It is a want, for which neither beauty nor wit, nor the rarest accomplishments of person or mind, can by any means compensate. On the other hand, the most attractive graces of the female character, are not the artificial and showy ones; but those of a meek and quiet spirit, and of a beneficent disposition, guided by a moral principle and the discretion of sound sense:—in a word, graces, the same that our holy religion inculcates and inspires.”

Mr. Haydon's Picture.

"MR. Haydon has just arrived in Edinburgh, for the purpose of exhibiting his great picture of *Christ's Entry into Jerusalem*. It possesses all the fire and energy of a first composition—and we do not remember ever to have seen any thing richer than the colouring of the whole piece, or more perfectly brought out, than its minutest details. We believe many portraits are introduced. On the left hand of our Saviour, there is a fine groupe of Sir Isaac Newton, in calm contemplation,—Wordsworth, with his head bowed down in sublime humility—and Voltaire, with a terrible sneer upon his countenance. The groupe on the other side of the foreground, of the repentant girl, brought to the Saviour by her mother and sister—with the Roman centurion kneeling beside them—struck us as the most graceful composition in the whole picture."—*Ed. Mag.*

"Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or sooth, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them."—*Burke.*

Anecdote of Bishop Andrews.

Doct. Andrews, Bishop of Winchester, besides being a man of deep piety, discovered in conversation a facetious turn, not more agreeable to his private friends, than to his royal master, James I. He and Doct. Neal, Bishop of Durham, were one day standing behind the chair of the King at dinner, when his Majesty asked them—"My Lords, cannot I take my subjects' money when I

want it, without all this formality in Parliament?"—The Bishop of Durham readily answered, "God forbid, Sir, but you should: you are the breath of our nostrils." Whereupon the King turned and said to the Bishop of Winchester, "Well, my Lord, what say you?"—"Sir," replied the Bishop, "I have no skill to judge of parliamentary cases." The King answered, "No put-offs, my Lord: answer me presently." "Then, Sir," said he, "I think it lawful for you to take my brother Neal's money, for he offers it."

*Ecclesiastical Intelligence.*

"Two venerable Prelates of the English Church, the Bishops of Winchester and Bristol, have expired within the last few weeks. The former is succeeded in his diocese by the Bishop of Lincoln, and the latter by the Rev. John Kaye, D. D. Master of Christ College, Cambridge, and Regius Professor of Divinity in that University.

The Rev. Richard Mant, D. D. domestic chaplain to the Archbishop of Canterbury, has been promoted to the Bishoprick of Killaloe."

CONSECRATIONS.

On the 24th of August last, the new and commodious Church at Rip-ton, Huntington, was consecrated by the Right Rev. Bishop Brownell, by the name of St. John's Church.

The Bishop also consecrated St. John's Church at Washington, on the 14th of October last.

ORDINATIONS.

At an Ordination, holden by the Right Reverend Bishop Brownell, at Christ Church, Branford, on the 12th day of July last, the Rev. *Origen P. Holcomb* was admitted to the holy order of Priests. And on the 30th day of August last, at Danbury, Mr. *Daniel Somers* was, by the same authority, admitted to the holy order of Deacons.

SELECTED POETRY.

"The poem which we are about to transcribe, is on a subject often treated; and no wonder;—it would be hard to find another which embraces so many of the elements of poetic feeling; so soothing a mixture of pleasing melancholy and pensive hope; such an assemblage of the ideas of tender beauty, of artless playfulness, of spotless purity, of transient yet imperishable brightness; of affections wounded, but not in bitterness; of sorrows gently subdued; of eternal and undoubted happiness. We know so little of the heart of man, that when we stand by the grave of him whom we deem most excellent, the thought of death will be mingled with some awe and uncertainty; but the gracious promises of Scripture leave no doubt as to the blessedness of departed infants; and when we think what they now are, and what they might have been; what they now enjoy, and what they might have suffered; what they have now gained, and what they might have lost; we may, indeed, yearn to follow them; but we must be selfish indeed to wish them again constrained to dwell in these tenements of pain and sorrow. The dirge of a child, which follows, embodies these thoughts and feelings, but in a more beautiful order and language."—*Quarterly Review*.

NO bitter tears for thee be shed,
Blossom of being! seen and gone!
With flowers alone we strew thy bed,
O blest departed one!
Whose all of life, a rosy ray,
Blush'd into dawn, and pass'd away.

Yes, thou art gone, ere guilt had power
To stain thy cherub soul and form!
Clos'd is the soft ephemeral flower
That never felt a storm!

The sunbeam's smile, the zephyr's breath,
All that it knew from birth to death.

Thou wast so like a form of light,
That heaven benignly call'd thee hence,
Ere yet the world could breathe or blight
O'er thy sweet innocence:
And then that brighter home to bless
Art pass'd with all thy loveliness.

O hadst thou still on earth remain'd,
Vision of beauty, fair as brief,
How soon thy brightness had been stain'd
With passion, or with grief!
Now not a sully'ing breath can rise
To dim thy glory in the skies.

We rear no marble o'er thy tomb,
No sculptur'd image there shall mourn,
Ah! fitter for the vernal bloom
Such dwelling to adorn,

Fragrance and flowers and dews must be
The only emblems meet for thee.

Thy grave shall be a blessed shrine
Adorn'd with nature's brightest wreath,
Each glowing season shall combine
Its incense there to breathe;
And oft upon the midnight air
Shall viewless harps be murmuring there.

And oh! sometimes in visions blest,
Sweet spirit visit our repose,
And bear from thine own world of rest
Some balm for human woes.
What form more lovely could be given
Than thine, to messenger of heaven?

HEB. iv. 15.

"We have not an high priest which cannot
be touched with a feeling of our infirmities,
but was in all points tempted like as
we are."

WHEN gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who not in vain,
Experienc'd every human pain;
He sees my grief, allays my fears,
And counts, and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
And do the ill I would not do;
Still, He, who felt temptation's power,
Shall guard me in that dangerous hour.

When, sorrowing o'er some stone, I bend,
Which covers all that was a friend,
And from his face, his hand, his smile,
Divides me for a little while,
Thou, Saviour, mark'st the tears I shed,
For thou didst weep o'er Lazarus dead.

If wounded love my bosom swell,
Deceived by those I lov'd too well,
He shall his pitying aid bestow,
Who felt on earth severer woe:
At once betray'd, deny'd, or fled,
By those who shar'd his daily bread.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
When, writhing on the bed of pain,
I supplicate for rest in vain;
Still, still my soul shall think on Thee,
Thy bloody sweat, and agony.

And oh! when I have safely past
Through every conflict, but the last,
Wilt thou, who once for me hast bled,
In all my sickness make my bed;
Then bear me to some happier shore,
Where thou shalt mark my woes no more.